

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Faith.

BY ANNIE M. LIBBEY.

What said the shepherds when they saw the
Star
Rise in the East? The night was chilly,
cold.

Perchance 'twas but some meteor's flickering,
A few brief moments in the sky delayed;
How shall one know the herald of the King?
O doubting heart! these herdmen but
obeyed.

And lo! the wondrous arch of heaven's blue
Was opened wide, and angels filled the
space,
While glory from the throne came flooding
through,
Illuming all that waste and dreary place!

The shepherds followed on. Remembered
they

The weary night upon the mountains wild,
When, in the rosy flush of breaking day,
They knelt before the manger and the
Child!

O blinded eyes! for thee still shines the Star,
To dull, closed ears attendant angels sing,
Yet flee, faint heart, the hills of doubt that
bar

Thy way. Behold, thou, too, shalt find the
King.

—Advance.

Notes.

THE birth of Christ is an event in time;
it is a revelation of eternity. It is a fact
of history; it is a doctrine of religion.
As an event it is more stupendous than
any in history; as a revelation it is more
blessed than any in Scripture.—*Farrar.*

AVOID multiplicity of businesses of the
world; and in those that are unavoidable,
labor for an evenness and tranquillity of
spirit, that you may be untroubled and
smooth in all tempests; for so we shall
better tend religion, when we are not torn
in pieces with the cares of the world, and
seized upon with low affections, passions,
and interests.—*Bishop Jeremy Taylor.*

If we would find the one true ideal, if
we would seek the sole Divine example,
we must look to Christ and Christ alone.
The brightest lustre of His brightest fol-
lowers is but, at the best, like that dim
earth-shine reflected from our planet upon
the unilluminated orb of its satellite; the
most eloquent of His servants does but in-
terpret Him with imperfect utterance and
stammering tongue.—*Canon Farrar.*

It will never cease to be one of the
marvels of Christianity that her antidotes
are the same in every clime, every age,
every bosom. Just as the chemist can
infallibly pronounce the action of the
acids he throws into his crucible, their
corrosive and solvent, it may be trans-
forming power—so in the gospel crucible,
cast the human heart in its every form and
type, that of the degraded African, the
effeminate Hindoo, the ferocious New
Zealander, the reprobate European, the
Gospel of Christ, by a heavenly alchemy,
melts that heart, dissolves the pride of
reason, the power of superstition, the curse
and misery of vice! It is the only uni-
versal balsam, "the Healer of the nations!"
—*J. R. Macduff.*

THERE are some moments in time that
are not transient, but abide forever. The

eternal enters into living union with the
temporal, and imparts its own duration.
Such are the moments of the great epochs
in the life of our Lord. Incarnation,
redemption, exaltation, are as really pres-
ent facts, as they were eighteen centu-
ries ago. Christmas, Good Friday, Easter,
Ascension Day, Whitsunday, in one sense
have not passed, but every year anew
refresh us by a contact almost as close as
though in our bodily forms, we had been
present in Judea when that which they
commemorate transpired. The Babe of
Bethlehem keeps the child of God forever
young. Time may have wrought many
changes; age may be plainly making itself
felt; but he turns to the glory that illu-
mines the manger, and lo, he becomes once
more the very child to whom a mother
first told this precious mystery of God's
love.—*Prof. H. E. Jacobs.*

Communications.

For The Messenger.

Strassburg and its Cathedral.

BY GEORGE MERLE ZACHARIAS.

*Contrast between the scenery of Switzerland
and Elsass—Life in Strassburg—The
Cathedral—Rich interior and stained
glass—An Architectural Family—A
Greeting.*

It seems such a leap from the highland
of Switzerland to the lowland of Elsass;
the contrast is so great that one is at first
repelled, and Elsass suffers as a conse-
quence. One of the most curious features
of the landscape is the endless array of
hop poles, which stand in every available
place and conceivable position; hops are
evidently a standard commodity in Elsass.
It is a still greater leap to jump from
"hops" to "Strassburg," the Argemont
tum of the Romans, which is such an his-
torical prodigy, riddle and contradiction,
that I would fain be relieved of describing
it. Were it not so interesting and absorb-
ing, I would quietly pass it by and let the
train take us further. Emperor Maximilian
the First called it the strong outer
wall of the Holy Roman Empire and
praised it for its bravery and old German
service. Its vicissitudes are so numerous
that silence would grieve it less than to
flaunt its wounds afresh before public
gaze. Yet one little incident was so char-
acteristic that I cannot forbear mention-
ing it. On my way to the station, I
stopped in at a baker's to buy some fresh
rolls for my day's ride in the cars. The
baker's wife said to me: "We have lost
our little infant. We have been here only
two weeks and we feel so sad. We are
Badenser (that is from Baden) and lived
near the Rhine. Wishing to begin busi-
ness, we have come here and opened a
bakery. But the Germans are not liked;
and, as we are from Baden, our life here
is somewhat unpleasant. Yes, our little
infant is buried in St. Peter's churchyard."
It touched one, and I wished that the
train would have waited on me, so that I
could have waited on the good Baden
couple in their sorrow.

In the year 510 A. D., Chlodwig the
Merovinger, built a cathedral in old Strass-
burg, which remained a faithful witness of
the Christian faith until 1007, when it was
destroyed by lightning. Bishop Werner
of Habsburg laid the foundation of the
present structure in 1015 A. D., whose in-
terior was finished in 1275. The facade
was begun by Erwin of Steinbach in 1277,
and after his death in 1318, the work was
continued by his son John. It is at this
time the very interesting character, Sabi-
na, sister of the latter, appears, one of the
few female architects of history; the fine
sculpture of the southern portal is ascribed
to her. It was a gifted family, and as a re-
ward for their services to art and architec-
ture, the father, mother and son were
buried in the cathedral yard.

Strolling through the church, in the
early morning hour, is more satisfactory
than at mid-day, when strangers flock to
see the great clock. In such characteris-
tic structures it is pleasant to hide behind
a pillar and look up at the great massive
arches. I had often wondered what

those widely open-mouthed faces meant,
which are so frequently seen in early Go-
thic churches, on the capstones of arches
or in the nave. Recently the Pfarrer of
Kappel am Albis said, they symbolized
the idea of wonder and astonishment at
the might and power of God: and I ad-
ded, perhaps also of prayer. There are so
many things to see in a real Gothic church,
that the majority of persons do not notice
these semi-crazed looking heads, whose
open mouths and shining teeth fairly burst
with an effort to externalize some emotion.
Some might say it is the idea of the dia-
bolic flying through the roof, as driven
forth at baptism by the exorcists of other
days. In either event the symbol is cu-
riously appropriate and impressive.

Scarcely any cathedral affords so excel-
lent an opportunity to study Gothic ar-
chitecture from the late Romanesque to
the full bloom of florid sculptural effect.
Choir, crypt and part of the transept
date from 1176: nave, 1275, and facade,
1277-1339: platform and north
tower, 1439. The cathedral is 355 feet
long, 132 feet broad, 95 feet high. This
gigantic mass is enveloped in a veil-like
netting of detached arcades and pillars of
stone sculpture, and rises to the height of
230 feet between the towers. The Eng-
lish writer, Dr. Whewell, says: "It looks
as if it were placed behind a rich open
screen or in a screen of woven stone."
Contrary to some writers, I found the ef-
fect of the interior heightened by the mel-
low light of the Romanesque choir and
crypt. Standing behind the column in
the south transept on which the fingers of
Sabina worked, I watched the figure of a
knight who passed before the sickle of
death, marking the quarter hour strokes of
the great clock; having met his doom, an
aged man, advancing from the door of his
home, awaited the next stroke of inexora-
ble time. I could not help but wait
longer, for such mechanism seems
repellent.

The stained glass of the cathedral is
wonderfully rich in combinations of pale
green, gold and red tints, and exceeds
that of the Cologne cathedral in antique
effect. The organ is a masterpiece of Go-
thic ornamentation, and perched as it is so
high among the arches, seems much more
airy than it actually is. That which gives
the Strassburg cathedral a special finish is
the absence of pews and unsightly screens.
Chairs are kept in the side aisles which the
Roman Catholic worshippers carry to any
favorite spot and kneel thereon; there is
something very touching in this, for there are
favorite nooks in such a building to which
every one craves to take their prayer-desk-
chair. The sweep which the eye has in
such a peerless interior, is more in sym-
pathy with the spirit which has woven its
arches and studded it with jewelled win-
dows.

As one leaves this beautiful nave, Erwin
of Steinbach, John his son, and Sabina
his daughter, send a greeting to those who
may read of their life-work, the Strass-
burg cathedral, in distant America.

Strassburg, Sept. 30th, 1886.

History of Trinity Reformed Church in Mercersburg, Pa.

Rev. J. W. Knappenberger, pastor of
Trinity Reformed Church, Mercersburg,
recently preached a historical sermon of
that church. In the course of it he gave,
as a matter of history, the article of Agree-
ment between the Reformed and Lutheran
congregations who at one time worshiped
in the same building. We transfer it to
our columns:

"The first record of any member of the
Reformed Church living in Mercersburg
or vicinity, that has as yet come into our
possession, is an article of agreement be-
tween the members of the Reformed and
Lutheran church, made on the 10th of
May, 1804. This article was written by
Rev. John Rothaupt, pastor of the Lu-
theran congregation at Greencastle, and is
signed by himself, Jacob Guyer, Peter
Sharer, Daniel Eigel-Berer, and Michael
Hoke, who was constituted the church
council. It is not only an article of agree-
ment, but at the same time a constitution,
defining the rights, privileges, duties and

qualifications of pastor, officers and peo-
ple. It is an interesting and in some re-
spects a curious document. It was trans-
lated into English a short time ago by Rev.
G. D. Gurley, and is as follows:

Preface to Church Order.

"It shall be and hereby is by the power
of this Church-Order established and re-
solved that this congregation shall be a
union congregation and that this church,
or church building, is and shall be a com-
mon (*gemeins chaftliche*) church belong-
ing to the two Protestant Evangelical
religious persuasions.

"Ministers or preachers who serve this
congregation must of necessity be mem-
bers of some *Evangelical Synod*.

"Neither of the two religious persuasions
shall have the least preference of the other
in this congregation but like power, like
right and authority shall be the ground and
foundation of the present organization
(*gemeinschaft*). The church-council (*Kir-
chenrath*) must necessarily be elected by a
majority of votes out of both religions,
viz., two elders who shall at the same time
be trustees of the congregation, and also
two deacons (*vorsteher*) who shall remain
in office two years. The elders are elected
for life or so long as they reside in the
limits of the congregation, provided their
life-walk is consistent with their official
duty.

Introduction to Church Order.

In the name of God. Amen. We the
undersigned, both church council and con-
gregational members of the Mercersburg
mutual union Protestant congregation in
solemn manner bind and obligate ourselves
to the following Church-Article and Order
which shall lay a basis and foundation for
a well grounded union and fellowship and
shall likewise be a rule of conduct accord-
ing to which both the minister or ministers
who from time to time teach or preach to
this congregation in this church are to
guide themselves, as well as the church
council one and all and each member in-
dividually and in particular is to direct
himself. Also to inform the way and
manner a minister must be qualified who
is received into this congregation. Also
to make clearly understood the election of
the church council, duty of each, time of
office, the life-walk each must necessarily
follow if he wishes to serve as church
counselor in the government of the church.
And finally the duty, obedience and life-
walk of each member of this congregation
which are to observe toward minister,
elders, deacons, and collective church
council and each member toward another
and are duty bound as members of this
society (*gemeinschaft*).

Declaration which at the acceptance
of the present Church-Order was solemnly
made—done at Mercersburg, May 10,
1804:

We the undersigned do hereby openly
and solemnly confess and declare that this
house of God or church is the property
of the united twofold Evangelical Protest-
ant congregation in and around Mercers-
burg and is forever appointed to Divine
objects and use that in the same the word
of God be preached pure and fervently
after the * * * of the Holy Scriptures,
the teaching of Jesus Christ and His
Apostles, the Holy Sacraments adminis-
tered according to the ordinance of Christ
and also have sinners be called to repent-
ance and the repentant and believing be
ever better informed as to their soul's
welfare and we pray the Triune God,
Father, Son, and Holy Ghost that He
graciously further the establishment of this
purpose and commend this house of God
and congregation to His almighty protec-
tion and guardianship; that He graciously
guard the same against abuse, profanation,
false doctrine and offence and forever be
present at the exposition of His word and
have mercy upon dying souls. Amen.

Church Article.

I. *Of the Ministers:* No one can be re-
ceived or called as minister to this con-
gregation who has not been examined by
some Evangelical Synod and found qual-
ified to discharge the office of minister
and empowered by it (Synod) to dispense
the sacraments. Exceptional sermons on
a visit or at funerals may be by one

not a member of an Evangelical Synod
but so far as his office be permanent he is
to preach with consent of the Church
Council. The exposition of the minister
must necessarily harmonize with Holy
Scriptures, the teaching of Christ and His
Apostles. The minister must have the
knowledge of the truth unto salvation and
in his life and walk prove himself a genu-
ine follower of Jesus Christ. He is to
punish the perverse according to Titus i:
9; exhort poor sinners to repentance that
they come to a knowledge of the truth
according to 2nd Timothy, ii. 25; and
make the believing more familiar with
souls' Shepherd, John x. 14. The minis-
ter or ministers of this congregation are
bound to preach the Word of God pure
and clear, administer the sacraments ac-
cording to the command of Christ and
His Apostles, to visit the sick, be present
at funeral obsequies but at such only as
prove themselves members of this congre-
gation. These however who are mem-
bers of the congregation in name only
and bear no part of its burdens and de-
spise the means of grace he has the perfect
right according to the duty of his office
guided by Holy Scriptures to deny, for
what have we to do with those outside,
1 Cor. v. 19. If the minister goes wrong,
or member should bring complaint against
him, the complaints are to be brought
before the Church Council and be inves-
tigated by them and where the Church
Council or unpartizan members with it
perceive the minister was in the wrong,
so shall he acknowledge his fault where it
actually is a fault and in conflict with
Scripture and amend himself or the con-
gregation has the right to complain at Sy-
nod and let the affair be there decided.

(To be continued)

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of
Missions.

We Want Suggestions.

In September last, at the annual meeting,
a plan for special church-building funds
was considered by the Board of Missions
and then referred to a committee who shall
perfect the plan and present it to the
Board next September for adoption.

The superintendent has lately written to
each member of the committee for any
suggestions he may have to make; and in
this public way he now asks also other
members of the Board to aid in making
the plan the best possible. What addi-
tions, omissions or modifications should
be made? The plan is given in the super-
intendent's report in the minutes of Syn-
od. He will be glad to receive sugges-
tions also from any pastor or member of
the church. Please give the matter early
and earnest attention, and write as fully
as possible, so that the committee may
have the benefit of your advice.

At a proper time the committee will be
called together for consultation, and we
want these suggestions so as to present the
church a plan that will be sound and ac-
ceptable. Please, brethren, give us your
aid.

Colleges in the West.

Rev. Wm. M. Blackburn, speaking of
Presbyterian Colleges in Dakota and of
their influence upon the Church, says:

The Synods must begin to nurture a
ministry on their own soil, and educate the
young people who are expected to be
among the future leaders of society in the
growing towns, the teachers in Sabbath-
schools, the officers, the supporters and
the earnest workers in these churches, and
perhaps the ruling spirits in a coming
State. Why not make "the land of the
Dakotas" eminent in Christian civiliza-
tion? The result thus far is the found-
ing of five institutions for higher educa-
tion in Dakota.

Methodist Missions.

The missions and appropriations of the
Methodist Church are as follows:

1.) In Protestant countries, Germany,
Switzerland, Sweden, Norway and Den-
mark, \$122,000.

2.) In Roman Catholic countries, Italy, Mexico, South America, \$139,000.
3.) In Bulgaria, among the Greek Catholics, \$139,000.
4.) In heathen lands, Africa, China, India, Japan, Corea, \$293,000.
5.) In the United States \$434,000,—a total of about \$1,090,000, and efforts will be made to raise \$1,000,000 of this by collections alone. The rest is expected from legacies and other incomes.

What Sunday-school has music books which it will give to a mission school? Write to the editor, and he will put them where they will do another service.

Selections.

Selections from the Sermons of
Rev. R. S. Storrs, D.D.,
LL.D.*

I know of no congregation in which minds have been more open than in this to whatever light science can give, or philosophy, or history, on the themes of chiefest interest to man. I do not think that you ever have felt that the pulpit has been narrow in its range, imperious in its tone, or averse to considering whatever the greater minds of the world have thought and taught. I have been prodigal of historical or philosophical discussion. I have wished to present the results of thinking rather than the processes; the gathered metal, instead of the lumps of earth and stone in which it had been lodged. But it has been part of my life to investigate as widely and impartially as I could whatever movements of action or thought, have had Christian significance; and there are not many of them which have not at some time here been traced.

But nothing in all this has tended to unsettle our faith in the Gospel, or to prompt us to displace it for recent ambitions and showy speculations. On the contrary, the variety of our studies has shown us that often what has called itself light has been but a deceptive glitter born of decay; that there are temporary fashions in thought, as there are in dress or in the building of houses; that opinions which loom like the mass of continents turn out, not un frequently, to be vanishing mists; and that even the path leading to heaven, which the Master opens, and in which the humble joyfully may walk, may be hidden, as it has been, by fantastic speculations, which one age produced and the next age forgot.

While ready, therefore, to welcome instruction from any quarter, we have not gone forth on restless quests after new theories. We prefer the old doctrine, which came with prelude of heavenly song, which He who is the Truth declared, which conquered the ancient Pagan society as sunshine conquers the fierceness of frost; which has blessed the earth wherever it has touched it as only a force from heaven could, and which comes to us commended by successions of illustrious lives, as well as by memories of fathers and mothers whose hearts it had uplifted, whose personal action it had inspired. Until the entire life of the Church has essentially failed, this faith which it has honored can no more lose the place of pre-eminence in it than the substance of the walls within which it worships can be resolved into painted glass or perishable tissues.

It is related in the memoirs of Bartoli, one of the distinguished Italian antiquarians, that when excavations were made at Rome on the Palatine Hill, at about the middle of the seventeenth century, under the Pontificate of Innocent X., a chamber was found lined with brilliant gold brocade, whose rich splendor almost dazzled the eye, but which faded as sunlight streamed upon it till the fascinating brilliance had entirely disappeared. An apartment near this was found lined with silver; and another, covered with sheets of lead. The silver was eagerly stripped from the walls, the lead was left. But when, after a time, the lead was removed, unsuspected riches of coined gold were found securely lodged behind and hidden by it. A fair image seems here represented of the difference between theories, which superficially attract and transiently dazzle, or schemes of opinion which have a value, but not the highest, and that mystery of the Gospel which behind a common and sober aspect conceals inestimable riches of truth and of heavenly promise.

Changes in the Churches.

The changes in Christian circles around us have been rapid, and in the aggregate sadly impressive. I think that every member of the Council by which I was installed, lay or clerical, has since passed from life on earth. Certainly of the chief clerical members—Drs. Bacon, Blagden, Spencer, Badger, Thompson, Dwight, Lansing, Adams, my father, and others—not one remains to be to day greeted by us. Many other clergymen, then or since eminent in the city, have also entered within the gates: Drs. Cox, Lewis, Jacobus, McLane, Stone, Vinton, Cutler, Diller, W. H. Lewis, Taylor, Brodhead, Nathan Bangs, the Rev. Robert Seney, all of whom were then here, with Dominic Johnston, highest of Anglicans and most lovable of men; Drs. Bethune, Buddington, Kennedy, Rockwell, Rufus Clark, Inglis, Schenck, Elmen-dorf, Eells, Kimball, Dixon, with many

others who came later. I am, I believe, with one honored exception, the oldest pastor in the order of settlement in active service in the same parish in any Protestant communion in New York or Brooklyn. It may not have implied special wisdom on your part to be content with one minister so long; but it shows how kindly God has dealt with us, and how genially conservative this society has been.

Brooklyn as It Was Forty Years Ago.

The changes in the outward condition of the cities, now knit by the Bridge into practical oneness, have been so many and so surprising that it seems impossible that others of like novelty and importance should occur in another such term of years. At the time of my installation, as some of you remember, we had no water in the city save that which came through the frequent street pumps or was gathered in cisterns from the roofs. New York had received it only four years before, through the then unfinished Croton Aqueduct.

We had, on this side of the river, no gas in our houses, nor along our streets; no City Hall, or municipal buildings; of course no street railways, and no telegraph connections. One struck the country road, winding between farms, at what is now the City Hall Square. The city had no uniformed police. The protection of it, so far as there was any, was in the hands of the City Watch, with two captains, two assistants, two watch-houses, and sixty watchmen, divided into squads of fifteen each, to keep guard by turns during day and night. The pay of the watchmen was fifty cents a day. There were said to be also nine invisible constables, or one for each ward. The assessed value of real and personal property in the city was \$26,933,616, or considerably less than that of the real estate only in the First Ward to day.

The square on which this church was erected was occupied for the larger part, as a pasture for cows. What is now Prospect Park was a rough, dreary, malarious waste, with a few shanties for colored people, hidden among its intricate thickets. The bridge which connects us with Manhattan Island, with its nightly crown of electric lights, would have seemed more incredible, if anyone had dreamed of it, than a vision of angels flaming forth upon the sky. Brooklyn was only known to the country, and was principally known within itself, as offering a dormitory to the people of New York, and as the last considerable place on the way to Greenwood.

Across the river the changes have been yet more conspicuous. Castle Garden was then a place for great musical performances. Stately residences stood around the Battery or overlooked the Bowling Green. Columbia College was on the old site, between Barclay and Murray streets, and its ancient sycamores had not disappeared. Trinity Church had been recently erected. The Brick Church stood on what is now known as Printing House Square. St. George's was on Beekman street, at the corner of Cliff, and had attached parishioners in Brooklyn. The Tabernacle Church was on Broadway, between Anthony, now known as Worth street, and Leonard. The New York Hospital was a little below it, on the corner of Duane street. Dr. Macaulay was preaching in Murray street, Dr. James Alexander in Duane street, Dr. Adams in Broome, Dr. Patton in Spring street.

Vast Strides in the United States.

The changes occurring in the country at large, in the same term of years, have been proportionately vast, and some of them of a deeper moral significance. When I stood in this pulpit on the stormy evening of November 19, 1846, Mr. James K. Polk was in the second year of his Presidency.

The war with Mexico had begun, but the battles of Buena Vista and Cerro Gordo had not been fought, nor Vera Cruz surrendered to our arms. It was still ten months before our troops entered the Capital. The Oregon Treaty with Great Britain had been lately negotiated, but gold had not been found in California, nor was there any hint in the air of the vast immigration which was soon to send an adventurous nation over the continent to build a new empire along the Pacific.

The first line of telegraph between Washington and Baltimore had been in operation for two years, but the novel invention was rather the wonder and the luxury of the few than the instrument of the many, and hardly the faintest prophecy had been given of the half-million miles of wire along which the messages of eager millions now incessantly pass. The oceanic telegraph was no more imagined than would have been an instrument for conversing with the stars. The Erie Railroad was not opened; nor that on the banks of the Hudson River; nor that between New Haven and New York. Less than five thousand miles of railway track had been laid in the country, as against the more than a hundred and thirty thousand miles now built and operated. An honored Congregational minister going to Oregon the year after I came here, had to take eight months for the journey. He returned some years since in less than a week; and now he can speak from the same point to friends in this city, over the telegraph, more quickly than we can send a messenger to upper New York. The National Union included twenty-nine States, instead of the thirty-eight of to-day.

It was years, of course, before slavery and freedom met in their fierce grapple in Kansas; fourteen years before the election of Lincoln; more than eighteen years before the close of the Rebellion, with the

resulting destruction of slavery. The nation has been essentially remade since this pastorate began, in larger proportions, on a nobler and surer plan; the empty spaces of its immense territories have been largely occupied with villages and cities; its population has been multiplied from twenty to more than sixty millions; the moral and political life which pervades it has been vastly enriched in power and promise; its place in the world, with its influence over the peoples of mankind has been signally exalted. Others coming after us will, no doubt, see changes following these, of constant importance and of secular interest. It seems impossible that they should see changes more radical or more rapid than we have witnessed, or more thoroughly alive with prophetic signs.—*Christian Intelligencer.*

Union of Divinity and Humanity.

To inquire at what date of His being the divinity became conjoined with our Lord's human nature would be an idle speculation, since the whole subject, even in its natural aspects, lies beyond the range of human knowledge. We find, however, that even before His birth there was a recognition of His superhuman character, and in His earliest infancy He became an object of worship. There seems, therefore, sufficient reason to believe that the unity of the divinity with the humanity of the Son of Mary dates from the very beginning of that human life. It is equally evident that the growth of that humanity—its mind and spirit not less surely than its physique—was entirely normal, and agreeable to the usual development of the human subject. The indwelling divinity in no wise forced the humanity out of its normal courses. In earliest infancy He was, like other infants, without mental inactivities or self-consciousness; and when, a little later, He began to think and become conscious of His own being, it was by no supernatural influence that it was effected. The babe in His mother's arms, or the little child at her knee, was simply a babe and a child; and after all that she had heard and known of His birth, it is not strange that she "kept all these things in her heart." His thirty years of seclusion at Nazareth were, indeed especially, though not exclusively, the years of His humanity. There He lived and grew as a child, and obeyed and learned as a youth, and labored and thought as a man. The grounds for inference (and inference is all that the case admits of) respecting His full recognition of His own character and calling seem to force the conclusion upon us that this did not come to Him till the time of His baptism, though quite certainly the announcement then made to Him was not altogether a surprise. Though the veil that divided the human from the Divine consciousness in Him had not before been drawn aside, yet most assuredly there had come to Him clear and forcible indications of indwelling divinity, and strong prophetic intimations that it should be given Him to do somewhat for the redemption of Israel.—*The Rev. Dr. Curry.*

The Attitude of the Greek Church.

The chief barrier to the spread of the truth in Russia, is the Greek Church. It is all powerful, while its priests are for the most part illiterate and slightly educated, immoral, little respected, and withal narrow and bigoted. The evangelizing efforts of the English Lord Radstock among the wealthy and noble, were followed by remarkable results, and many earnest and devoted Christians are now numbered among them. But they are harassed and hunted like partridges. Public meetings are prohibited. Count Paschkof, their leader is exiled. There are many Christian agencies which he established and still supports, but the little band is closely watched by the police. Russian Christian ladies are privately and quietly laboring for Christ, and the heaven is permeating all classes. Many of the peasants have thus been brought to the truth. One lady of rank gives herself entirely to the work, living among the poor, and being their nurse, teacher, and adviser, and a Bible-reader in hospitals and private houses.

She edits and publishes the only religious journal for the native Russians. It is called the "Russian Workman," and has a large circulation throughout the empire, but every article has to be approved of by the Censor, who is responsible to the Holy Synod. Thus the Russian Antichrist of to day, is not the Emperor, who is kindly disposed, a domestic man of good private character, but Popedanoszeff, a minister of his and a former tutor, the bigoted son of a Greek priest, who has all the influence at court, and who is the arch-persecutor who would extirpate evangelical Christianity from the empire, if it were possible.

Christ's Advent to the Heart.

Whatever may be said regarding the question why God delayed so long the sending of His Son into the world, He has come into the world, and with that now is our chief concern. Has He been received yet into our hearts? That is for us the question of this recurring anniversary. When Christ was born in Bethlehem a new era in the world's history commenced; and when by faith He is born into a man's heart, then commences a new life for him.

"As many as receive Him, to them gives He power to become the sons of God." Reader, wilt thou receive Him now? It is a time of giving gifts. Behold! here is God's gift to thee—sonship through the birth of Christ within thee. Put it not from thy heart; but make room for Jesus there, no matter what must be dislodged that He may enter.—*The Independent.*

Family Reading.

Beckonings of the New Year.

LUCY LARCOM.

Behold, the New Year beckons, like a flower
Hid in its roots among the untrodden hills;
God show thee how its sweetness every hour
Grows only as His breath thy spirit fills!

Behold, the New Year beckons, like a star,
A splendid mystery of the unfathomed skies;
God guide thee through His mystic spaces far;
Till all His stars as suns within thee rise!

The New Year beckons, he, too, beckoning,
Nears,
Forget not thou that all its gifts are His!
Take from His hand all blessings of the years,
And of the blossoming, starred eternities!

Mrs. Tallboy's American Board Guests.

"If ever I open my house again to strangers, you'll catch a white blackbird!" exclaimed Mrs. Tallboy, as she came up stairs. She was flushed and tired. All the morning she had been in the kitchen, the oven door opening and shutting with a bang, and the air resounding with the beating of eggs and pounding of crackers. It was the first Tuesday in October. The great annual meeting of the A. B. C. F. M. was to be held in C— this year, and this was the day when it would begin, with its influx of visitors from every part of Christendom. "There is an ocean of things to be done yet," continued Mrs. Tallboy to her aunt, who had just dropped in for a moment, "and I'm tired to death now." She sat down in an attitude of utter dejection, with an armful of fresh towels in her lap.

"Louise," said Aunt Eliza, "it's because you won't give up your besetting sin. You can't look me in the face this moment and deny that you've been making three kinds of cake when one would do, and rolling croquettes, like Martha, instead of giving your guests cold ham, like Mary. How many are you going to have?"

"Four! Fool that I was to say that I'd take so many when the committee came round last spring! A minister and his wife, from Fileno, Me. (wherever that may be) and a home missionary and his wife, from out West somewhere."

"Well, dear, it's not for your own pleasure you undertake it. Don't forget that, and I'm sure the Lord will help you through."

"Faith and fatigue never go along together with me, I find," answered Mrs. Tallboy, taking up her towels with a sigh.

She got through with all that her high ideals of housekeeping demanded barely in time to dress herself and meet her guests, when they arrived before tea, with a smile, which to their eyes, bore no suspicion of forcing. The Rev. Mr. and Mrs. Brock, of Fileno; he, tall and thin, with a gentle stare over his spectacles, as if he called back his ideas from another world with an effort; she, thin also, but small, worn and anxious looking, in a well-preserved black dress of the style of a dozen years back, and an aggressively high, showy, feather-laden bonnet (presented by the village milliner for this occasion), that bore no relation whatever to the meek, little head under it, with its knot of thin gray hair, and face so patient and sweet. Mr. and Mrs. Hayward, the other two, were younger and more sprightly, with a heartiness and a Western frankness that stood out in striking relief from the quiet, subdued manner of the Brocks.

The supper was excellent, and went off well. That lifted Mrs. Tallboy's spirits a little, as did also her husband's cheerfulness at the sight of his well-filled table. But the fatigue was still there, and the rebellion that she had consented to all this trouble for perfect strangers. She had given up her own room to the Brocks. When she went to bed she had to go to a closet off their room for her slippers. Through the partition she heard—involuntarily, at first—this conversation:

"Josiah, isn't this a beautiful room! Why, I can't help thinking all the time that it's just a dream, my being at a Board meeting. How stunned I was when Mrs. Marvin said to me that morning, 'Mrs. Brock, the whole parish is bound you shall go this year,' and clapped that money into my hand. Won't they all be pleased when they hear what a delightful family we were assigned to."

"Yes," answered the minister's slow, high-pitched voice, "we're highly favored every way, Amanda. Mrs. Tallboy seems to be really delighted to have us"—here he paused as if hunting for something, "I was almost afraid that you'd forgotten my clean collar for to-morrow, but I've found it in the bottom of the bag. You know you were so excited, dear, yesterday, when you were packing—it wouldn't have been strange."

"Well, it's nothing to wonder at if I was," answered the other gentle voice, as

if half laughing. "It's the first outing I've had for fifteen years, you know." Then she went on excitedly, "O Josiah, to think that for three whole days not a hand's turn to do, and I am going to those grand meetings, and shall hear and see men I've read of all my life! And then the music from such a great congregation! Why it just took me off my feet at the meeting to night! And such a lot of old friends as one keeps coming across that you haven't seen for years! And then to-morrow we are going around a little between times, to see the city and the sights. I declare, Josiah, it does seem too much for me!"

"No, Amanda," answered the minister's voice, with a tearful quiver in it, "you deserve every bit of it. Let us kneel right down now, and thank the Lord for His goodness to us."

Mrs. Tallboy left the closet softly and her eyes were running over when she went back to her husband. "I'm ashamed of myself for listening, and yet I'm glad I did. I never should have dreamed how happy we were making these good Christians, putting pleasures into their lives they will never forget. What am I—ungrateful, fretful creature!—that such a privilege should have been given to me and my house! Why, this sweet, frail-looking woman has eight children, she told me at tea, and her husband's salary was raised to eight hundred dollars! And she hasn't been away from home for a single day for fifteen years. Oh, won't I see that she has a good time now! And I begin to like the Haywards, too, such frank, whole-hearted people, no trouble at all to entertain. John"—with a little sob—"let us kneel down together, as we used to when we were first married."

It was a happy but tear stained face that Mr. Tallboy kissed when they rose from their knees.

Somehow the guests did not seem after that like strangers, but friends. And the meetings, where thousands met, filled with a single thought, were full of inspiration and kindled a glow that made the minor vexations of life too small to be noticed. When the hour of parting came on Friday, it was with real regret that Mrs. Tallboy watched the retreating forms and valises disappearing down the street.

The next spring came a letter from Mr. Brock announcing the death of his wife.

"I knew, dear friends, you would sympathize with me in my great bereavement, though you knew my wife so little, and I wished to tell you that the brightest spot in her last year was the time of the Board meetings at your house. It seems that she already suspected what suffering was before her. But those days of rest and real pleasure were like a special blessing sent before her trial. She often spoke of them in her last terrible illness. I can never thank you enough that you gave them to her."

Mrs. Tallboy could not speak as she handed the letter to her husband.

Three years after the Tallboys' son—a wild boy—went West, much against their wishes. In a few months he was taken ill, and consumption, long in his system, seemed inevitable. It was a long, sad journey for the anguish-stricken parents, their only hope to reach him before he died. At the station, in the little far-off settlement, what should first greet their astonished eyes, but the cheerful, red-whiskered face of Mr. Hayward!

"Your son is at our house!" he exclaimed, with a hearty grip of his strong hand, first one, then the other. "We have a room all ready for you. Keep up your courage. I think he is going to pull through."

Who can picture the thankfulness of that mother's heart when he told her how, in hearing her son's name, Halifax Tallboy—"there's luck in odd names as well as numbers sometimes," he said smiling—he had gone at once to the ranch where he lay, dying of poor care and poor fare, and brought him home that very day to his wife, though they had moved into their rough little house but two days before, and were still "all in a heap."

Already the beautiful nursing they had given him was telling on him, so the doctor assured Mrs. Tallboy. Quite as much as the signs of returning health, the parents' hearts bounded to see in their wayward boy a new humility of spirit, and a thoughtfulness of others.

The next afternoon Mrs. Tallboy was sitting in happy silence beside his steamer chair, on the little porch, facing the glorious mountains. He took her hand softly. "The night Mr. Hayward brought me here, I fainted from weakness, and they both thought I was dying. He knelt down by me and prayed for me—and for you, mother. I never heard such a prayer. It went to my heart, that and his kindness before. I said to myself then, for the first time in my life, I, too, will be a Christian, whether I die or live, and I mean it still, mother."

Can you imagine the depth of feeling in Mrs. Tallboy's voice, as she said to her husband that night: "Oh, what if I had refused to take any guests at the meeting of the Board."—*The Advance.*

Tick.

It's a very little word. Stands for a virtue in a clock and a vice in household habits. It is a quick, quiet, insidious—if you will—vice, that wrecks the happiness of many a home. It is so easy; and, like the glistening of an icy pavement, it befools its appearance until the victim is down.

Many a sage advice has been uttered about it. Franklin, in his "Poor Rich-

* Delivered November 14th, on the Fortieth Anniversary of his Settlement as Pastor of the Church of the Pilgrims, Brooklyn, N. Y.

ard" philosophy, scored the habit again and again with sarcasm and anecdote. But nothing less than sad experience teaches; and while it is true that "burnt children dread the fire," nothing else seems to.

The worst of it is, that it finds its host among those who can least afford experimenting with mistakes. The man who has only his weekly salary to fall back on takes up a broken reed when he starts to live "on trust." Honest man he may be; but the enticement of getting goods easily, without the immediate putting his hand in his pocket and planking the cash, is bound to get the better of him.

He stands on a shelving bank that, sooner or later, slips beneath his feet and lands him in a quagmire.

That there are stores and stores where he can get "tick" only increases his peril. There is only one safety for the man who has his wages coming in and knows what he's to get at the week's end: To pay as he goes.

There is nothing makes a person more critical as to what he does pay for than to put down the hard cash for it; count it out dollar by dollar and look at what's left.

There's more than safety in it; there's profit, too. He'll not be easily wheedled into buying; he'll buy no more than he wants; and what he does want he'll look sharply at to see that he gets full value for what he gives.

If he gets paying for what he wants piece-meal, his wants will enlarge with his eyes, but his pocket book will not. He'll always get a little less for his dollar than it's worth. "Tick" is a bane.

Shun "tick."—*Everybody's Journal.*

A Christmas Lesson.

"The Desire of all nations shall come." He came and what was His reception? Ah! there is a mournful pathos in the words of the Evangelist—"He came unto His own, and His own received Him not. He was in the world, and the world was made by Him, and the world knew Him not."

He came, and He was "the Image of the invisible God!" But He came in lowliness and great humility; and so the noble and mighty scorned Him. He came full of compassion and tender mercy, graciously condescending to the lowest forms of human guilt and wretchedness; and so the proud and the self-righteous denounced Him—Him, the divinely benignant One, as "a friend of the publicans and sinners." He came and as King He came, "King of Righteousness" and "King of Peace;" but because His glory was spiritual, the sensual heart of man rejected Him; because His Kingdom was not of this world, they would not have Him to reign over them. He came, but not as the carnal mind expected Him to come, and so "they cast Him out and killed Him."

And we, how have we received Him? We profess to honor Him as God, mysteriously manifested in the flesh: we profess to trust Him as our Priest and Sacrifice, our "Advocate with the Father," and "the Propitiation for our sins;" we profess to rejoice in Him as "the Life of them that believe, and the Resurrection of the dead;" we are assembled to celebrate His Nativity, and we are about to commemorate His Death; but how do we receive Him? Does He really dwell in our hearts by faith? Do we really feel the constraining efficacy of His love? Does it actuate us at all? Does it induce us to forego a single indulgence—to mortify a single temper—that so we may the better advance His cause and promote His glory? Does it animate us with the smallest anxiety to illustrate His Gospel, and to show forth the praises of Him, "who hath called us out of darkness into His marvellous light?"

Let the soul of each answer to himself; but remember that, as heretofore He came in great humility to visit us in our low estate, so hereafter He shall come again in His glorious majesty to judge both the quick and the dead; and that then, though "all that are in the graves shall hear His voice and shall come forth," none shall rise to the life immortal but those who can lovingly look up to Him and say, "Thou O Lord, my 'Prince and Saviour,' Thou art 'all my salvation and all my Desire!'"—*Lutheran.*

To Young Christians.

More than fifty years ago the late Dr. Leonard Bacon closed a sermon to young Christians with the following appeal, the spirit of which was grandly illustrated in his after life:

Would to God I could make you know what results are depending upon you; what interests of the Church and of a dying world are involved in your future character and efforts. When I look at the young Christians of this age, and reflect that they are soon to sustain the ancient glories of the Church of God—when I look abroad on the earth and see the crisis that is at hand—when I listen to the cries that come from every quarter of the world, summoning the people of God to new effort and more splendid exhibitions of piety—I seem to see the hoary generations that are passed rising up from their repose to watch over the young followers of Christ; I seem to hear the voices of blessed spirits from above cheering them on in the career of piety; I seem to see a world of misery, turning its imploring hands to them, and beseeching them to be worthy of their name, worthy of their privileges, worthy of their noble destiny; I seem to hear, I do hear, God Himself speaking from the heavens, "Ye have chosen the better part;

be ye faithful unto death, and I will give you crowns of life."

Youth's Department.

Little Children's Hymn.

Only little pilgrims
Travelling on our way,
But we tarry with you
On this holy day.

Only little voices,
But we come to sing
Sweetest notes of praises
To our Lord and King.

Only little hearts, too,
But our prayer the same;
For we say "Our Father,
Hallow'd be Thy name."

Only little offerings,
But with love made sweet,
And we gently lay them
At the Saviour's feet.

Only little burdens
Have we yet to bear,
But our loving Jesus
Knows our every care.

Only little angels,
But so fair and bright,
Wait to give us welcome,
Clad in robes of white.

And a little gold crown
Jesus has in store,
For His little pilgrims,
When their journey's o'er.

—Pres. Meas.

New Year.

The observance of the New Year dates far back into historic times. China, the oldest child of civilization, presses to the front with her "flowery kingdom" and almond-eyed people. Egypt follows, under the shadow of her pyramids, with the ibis of Thoth, the genius of the New Year, over the season of which, the rising of Sirius, the dog-star cast its regulating beams; while the Persian exchanges his nev-ruz, or presents of eggs.

The martial Roman, casting aside his sword and armor, arrayed himself in snowy white on the first day of the New Year, and in joyful procession hied to the temple amid clouds of incense and flaming altars, and peace and happiness cast their perfect glory over all the land. Later on, visiting became the order of the day, and grotesque masques wandered at will throughout the streets of the capital, with many quick and fantastic pranks. Srenae, for luck, were exchanged, and all the vast possessions, over which watched the eagles of Rome, were given over to peace and good-will toward mankind. The Christian folk, forbidden to join in any of the pagan observances, spent their time in acts of charity, meditation, and prayer.

About the fifth century, when the 25th of December became acknowledged as the festival of the Nativity, New Year's Day was recognized as the commemoration of the circumcision, and solemnly kept as such in the various branches of the eastern and western churches; but it was not until late in the sixteenth century that the first day in January was universally accepted as the opening day of the New Year, Christmas Day, the Annunciation (25th of March), Easter day, and March 1st having equally shared with the 1st of January the honor of ushering in the bright new year. 'Tis the great holiday of France, the jour d'etrennes being strictly observed by all classes.

Grotesque customs seem to have been the order of the day in "Ye olden tyme," and still keep hold upon the present century. The ancient custom of watching the old year out and the new one in still existing, and touchingly appropriate does it seem that old and dear friends, who have stood side by side through good and evil, trials and happiness, should pass into the new order of things hand in hand. In the old town of Coventry, England, on New Year's Day, there sounds through the quaint streets the call of "God-cakes for the New Year," and young and old crowd to eat of the triangular little God-cakes, filled with a sort of mince-meat, and costing about a half-penny apiece.

In more modern times, among the French, the observance of the New Year's Day is the great holiday of the year, and celebrated much in the same way as the English and Americans keep Christmas, by interchange of good wishes, presents, and bonbons, reunions of families, and visiting among friends. Indeed, over all the world seems to hover the white wings of the Spirit of Peace and Hope, and the happy face of a whole world is uplifted to an equally happy heaven above.

HENRY STARK.

"Left Till Called For."

It was only a few days before Christmas, and I was traveling home after a long absence in foreign lands. I had been in the train all day, and was very tired of the cramped position, so I was not altogether sorry when I arrived at a station where I had to change, to find that I must wait three-quarters of an hour before I could proceed on my journey.

I saw my portmanteau put safely on one side, and then I began to walk up and down on the platform, glad to have the opportunity of a little exercise, as I had still four or five hours' journey before me. For some time I watched the various passengers coming and going, and amused myself with wondering what their histories were, and where they were bound for. Some were evidently going home for Christmas, glad and gay; others looked as if some mournful business called them abroad; and others again seemed intent on some busy work which occupied all their thoughts. Soon a train came up and carried off most of these people, and then I saw what has been a pretty picture on my mind ever since—a little girl, about four years old, sitting by herself on a seat at the back of the platform. She had large brown eyes, and pretty soft hair hanging round her neck, while her warm crimson hood made a bright bit of color that dull day.

I watched the little maiden, and wondered to see her sitting there all by herself, but she did not seem at all troubled. On the seat beside her was a handbox tied up in a handkerchief, and a brown basket with a bunch of flowers laid on the top—a bit of holly, and some fir and laurel, with a few Christmas roses tastefully tied together. Presently I went up and sat down beside her, and asked:

"Are you all alone, my dear child?"

She lifted her brown eyes to my face, and said, "I'm left till 'called for,' ma'am."

"Left till called for!" I repeated, smiling at the gentle face. "Who said so?"

"Auntie."

"Is auntie coming to fetch you?"

"Yes, soon, ma'am."

The little maid did not seem shy, and I felt greatly interested in her, so I asked, "Are you going to stay with auntie in the country?"

"No, I'm going home to father and mother."

"That is nice!" I said. "What have you been doing in the country?"

"Been to see grandma, and the cows and pigs."

"Did you like them, my dear?" I asked.

She gave me an emphatic nod.

"I wonder if you have any brothers and sisters?"

"I've got Bobby, and there's a new baby now," and her face grew eager—"a new baby with blue eyes, and I'm going to love it."

"A new baby!—that will be a pretty plaything for you. What is its name?"

"Why, 'baby,'" and the little face looked up as she seemed to wonder that I could not understand that.

"And what is your name, my child?"

"Rosie."

"You look like a little rosebud, indeed," I said; "I hope you will soon be 'called for.'" And I continued my walk.

After going into the refreshment-room and getting something to eat, I bought a bun and went out again to see if my little friend was still there. Yes, she was sitting in the same place, quiet and patient. I went up and offered her a bun.

"Would you like this?" I asked.

"Yes, please," she said, in a pretty, soft tone. And she took the bun in her hand, but did not attempt to eat it.

"How old are you, Rosie?" I asked.

"Four years, on Christmas Day."

"Do you know what Christmas Day is?"

"Yes, it's Jesus' birthday, and it's mine."

"Do you know that Jesus loves little children and takes care of them?"

She nodded.

"He is taking care of you at this station, and He sent me to come and talk to you while auntie is away."

She looked up very confidingly, and put her little hands into mine, and asked, "Will He send auntie soon?"

"Yes, I think so, because I must go when the next train comes. Will you walk up and down with me for a little while?" I asked.

"No, ma'am," she said softly, shaking her head. "Auntie said I was left till called for, and I mustn't move."

I did not press her further, but my heart warmed to the obedient, trustful little maiden.

Before long my train was signalled, and I went to see after my luggage. Just before the train started I saw a pleasant-faced young woman go quickly up to Rosie, and say, as she gave her a kiss, "You're a good girl, Rosie; I'm sorry I had to leave you so long. I'd a good way to go, but we're all right now."

And then I saw them get into the train a few carriages further down than mine.

We had traveled on for about an hour, and at one of the stations we stopped at, I put my head out of the window for a little fresh air; on the platform I saw a tall, cheerful-looking man anxiously waiting for somebody. Then Rosie and her aunt got out of the train, and when the man saw them he took Rosie in his arms and covered her with kisses while the little girl clung round his neck.

"That must be Rosie's father," I said to myself. "The little maiden has got home, the pretty little parcel that was left at the station has been 'called for,' and I hope she and her friends will have a very happy Christmas."—*London Children's Friend.*

Keep a Scrap-book.

I advise every boy and girl to keep a scrap book. If you are ten, or fifteen, or twenty years old, keep a SCRAP-BOOK. Let me tell you why and how: Hundreds of things you see you would like to keep, but if you lay them away you will never be able to find them when you want them. When I was a boy, I did not have sense enough to keep scrap-books. I began some, but did not keep on long with them.

My memory was good, but I can now remember many things that I can't remember. What that means is this: I remember reading a beautiful piece of poetry, of which two or three lines I can call up, but the whole I can't recollect. In some cases I do not know the name of the writer.

I have seen many fine pictures in magazines and papers that would now be valuable and interesting. Some I cut out, but they are lost. Charming stories, wise remarks, proverbs, directions for doing a great many useful and curious things, are also lost.

So much do I feel sure that I have lost that I would give \$50 apiece for the scrap-books of each and every year that I might have made, from the time I was ten till I began to preserve things, only a few years ago.

There is a gentleman who has kept scrap-books since he was eight years old. He is now forty, and has been arranging them in volumes, with an index in the back of each one. You would hardly think that the earlier would be of much use to him. But they are. He often amuses himself as he reads them; for he sees how little he knew when he was little; but also finds a little that he still thinks valuable. Besides, his children are much interested to see what their father had collected and pasted in books. The older he grows the more useful the books become. He can go to his books, and in a few minutes get information about every thing that has happened in his whole life—tell you all about the Civil War, the Crimean War, the Italian War, the overthrow of Louis Napoleon, and many other things, just as they were published in the papers at the time the event happened.

His scrap book also contains many funny things, which provoke a smile and often a merry laugh, as he reads them to his family in the long winter evenings. The children would rather hear him read from his scrap-books than from the newest story.

If you have no scrap-book, get one and put in it whatever pleases you. If you have one, and have not used it, take it up again. I assure you that you will be very glad of it afterward.

You can buy one very cheap. Some require paste, and one, invented by Mark Twain, and sold in the book-stores, is arranged like postage stamps. All you need to do is to wet it and lay on what you wish to save.

If you have the money, get one of this kind. It is cleaner and less troublesome. The others, however, will do well enough. A bottle of mucilage is all you need. Only you must be careful not to drop any of the sticky stuff on the pages, or they will stick together; when you open them the surface of the paper will pull off and deface the reading.

If you have no money to buy a scrap-book, or do not live where they are sold,

one can be made by taking any old, useless book, and cutting out two leaves out of three close down to the back; but not close enough to cause the book to come to pieces. Then on the remaining leaves you can paste, using both sides. This will make three thicknesses, and the book will close as before.

It is a good idea to keep the scrap-book handy. When you cut out something lay it in till there is a convenient time to paste them all in. But the best way is to paste them in at the time.

If I can persuade you to do this for twenty years, or even half that time, from now, you will feel that you have learned something valuable from this article.—*Christian Advocate.*

Driver Ants.

There are certain ants that show wonderful intelligence, and the "driver ants" not only build boats, but launch them, too; only, these boats are formed of their own bodies. They are called "drivers" because of their ferocity. Nothing can stand before the attacks of these little creatures. Large pythons have been killed by them in a single night, while chickens, lizards and other animals in western Africa flee from the in terror. To protect themselves from the heat, they erect arches under which numerous armies of them pass in safety. Sometimes the arch is made of grass and earth gummed together by some secretion, and again it is formed by the bodies of the larger ants, which hold themselves together by their strong nippers, while the workers pass under them.

At certain times of the year, freshets overflow the country inhabited by the "drivers," and it is then that these ants go to sea. The rain comes suddenly, and the walls of their houses are broken in by the flood, but instead of coming to the surface in scattered hundreds and being swept off to destruction, out of the ruins rises a black ball that rides safely on the water and drifts away. At the first warning of danger, the little creatures rush together, and form a solid ball of ants, the weaker in the center; often this ball is larger than a common base-ball, and in this way they float about until they lodge against some tree upon the branches of which they are soon safe and sound.—*Anon.*

Fun With Flamingoes.

"They're funny fellows, I can tell you," the captain declared. "I met a man down the coast who told me that once when he was huntin' on the Florida lowlands he came upon a whole colony of flamingoes among the mangrove trees. He watched their antics for some time—some standin' on one leg, some with their long necks in all sorts of curious positions, some stalking up and down as solemn as parsons—and he thought it wouldn't be a bad idea to play a joke on them."

"So he took a fish-line, and when the birds flew away he fastened one end of the line to the root of a tree and climbed with the other end up into another tree."

"Before long the birds came back, and then the fun began. As soon as one or two stepped across the line, the man in the tree gave it a pull, and the flamingoes began hoppin' and trippin' and dancin' about, now fallin' down, now jumpin' across and really seemin' to enjoy it immensely. He actually had 'em all a-skipppin' rope, and there's no tellin' how long they'd 'a' kept it up if it hadn't been so very funny that my friend couldn't help laughin' out loud; that frightened them off. That may seem a brisk story," said Captain Sam; "but, from what I've seen of my specimen, I fully believe it."—*St. Nicholas for November.*

Pleasantries.

"I've been on this road ten years," said the conductor on a Southern railroad to a passenger who complained of the slow time, "an' I know what I'm talking about." "Ten years, eh?" said the passenger. "What station did you get on at?"

Head of the House (to young man at front door): "Haven't I told you, Sir, never to call here again?" *Young Man*: "Yes, sir. But I haven't called to see Miss Clare this time. I have a two months gas bill to collect." *Head of the House* (in a milder tone): "I see. You will please call again."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D. } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JANUARY 5, 1887.

REDUCTION IN THE SUBSCRIPTION PRICE OF "THE MESSENGER."

By action of the Board of Publication the Subscription Price of "The Messenger," after January 1st, 1887, will be \$2.00, postage included.

Now for Our Institutions.

We wish we could succeed at this time in sounding a blast that would awaken our Church to the importance of placing our Institutions at Lancaster on a good financial basis, during the year that has just begun.

I. *Because of their inestimable use to us.* For fifty years they have been a fountain of help and blessing. A large majority of the educated sons of our Church owe their literary culture to them, and their personal and remote influence in elevating families and communities cannot be measured. To say nothing of the men who are successfully following other pursuits, our schools have furnished us with ministers of the Gospel. To blot out the past history of our institutions in this regard, would be to change and denude the history of our branch of the Christian Church. It would take away the comforts the Gospel has afforded, and it may be the crowns of many brought to Christ by the preaching of the Alumni of the Theological Seminary.

II. *Because our Institutions now deserve help.* Their character has been and is now such as to merit the confidence of our people. Their teachings have been pure and efficient, and we are religiously bound to give them our support.

III. *Because they need help.* The main struggle thus far has come from want of sufficient endowment. The professors have been overworked and underpaid. Some of them for less remuneration, have performed duties divided among two or three men in other institutions. Inadequate facilities have been made up by increased labors. We need more men and improved appliances to meet the increasing demands of the times.

IV. *Because we can afford it.* Our people are rich and their business is prosperous. A time of their incomes for this year would put all our schools above want.

V. *Because this is a fitting time to do it.* It is the one hundredth anniversary of Franklin College and the fiftieth of old Marshall, and the occasion should be marked by general and liberal contributions.

Let us thank God for the past, and resolve that from this time, both the College and the Theological Seminary shall move forward with enlarged faculties and full equipments, to do the work committed to us as a Church.

When the *New Orleans Picayune* heard that the poet Holmes mentioned Princeton as the place "where mighty Edwards stamped his iron heel," it simply remarked that "College foot-ball in those days meant business."

If the pastors anxious for revivals with the beginning of the New Year, find that there is not an increased attendance upon religious services, it will be well to berate those who do come and always have come. There is no surer way to reach and win the absent than by throwing wet blankets over those who are present. And then it is encouraging to the faithful to find that a Wednesday evening has been profitably spent in taking a flagellation for delin-

quent brethren. There is something vicious in it.

Entertaining Strangers.

It is not always the easiest thing in the world to "entertain strangers," although we have the exhortation to do so, coupled with the fact that "thereby some have entertained angels unawares." Looking at the case referred to from the present age, and even allowing for patriarchal simplicity, we must give Abraham great credit for his act; for it must be remembered that the relations of Sarah and her hired girl were not harmonious, and that the wife was ordered to bake bread while the head of the house went away out into the field for a calf, and did his own butchering. The idea of a man running to the front door in the heat of noon now-a-days and insisting that mere passers by should come in and stay to dinner under such circumstances, seems preposterous. It does not take a good, square country woman long to wring the head from a chicken, and to make flannel cakes and gravy if there is flour in the house, but the idea of deciding on cutlets when the veal is yet on the hoof, would seem like flying in the face of Providence. It would be urged that the thing could not be done in time even with all the modern appliances.

But laying aside the parallels, that may seem forced in view of the changed conditions of things, the most hospitable people in the world—those whose chief delight seems to be in having their friends, and even strangers share their homes, sometimes find it inconvenient, because of sickness or a slight domestic complication which cannot be magnified into a skeleton in the closet. This is more apt to be the case at the meetings of Synods, when whole communities are expected to be ready at the same time. And this liability is the objection to having large bodies of ministers or elders entertained by congregations. Those who are entertained often feel that under the circumstances there may be an imposition. They are more than satisfied with what they receive and would feel much better with less.

Meanwhile the fear of housewives is that the comfort and enjoyment of their guests may not be complete, and say what you may, they will go to unnecessary trouble in their loving anxiety to please. But if any one of these good women has ever become wearied or fretted in trying to "entertain strangers," she may find an encouraging lesson in the tale called "Mrs. Tallboy's American Board Guests," on our family page. True, it is not the custom of the wives of ministers in our church to attend ecclesiastical meetings, except under justifiable circumstances, but the encouragement to hospitality in the story will be none the less touching.

Tennyson's New Poem.

The *Independent*, always noted for its enterprise, has contained an unusual amount of interesting matter of late. The long discourses and debates at the recent meeting of the American Board of Foreign Missions, and at the Congregational Council; the deliberations of the Methodist Board of Missions, and the two splendid sermons of Dr. Storrs at the close of the fortieth year of his pastorate at the Church of the Pilgrims, are reported in full. But the latest feat of our contemporary has been, getting Alfred, Lord Tennyson's new poem, *Locksley Hall Sixty Years After*, from England by special cable. The poem, because of its length, is not suited to the columns of our small paper, but it can be found almost anywhere now, as the *Independent* was generous enough to send advance sheets to many leading journals. The literary interest in it will be increased by comparing the *New Locksley Hall* with the *Old* published many years ago. The one is a counterpart of the other. The general impression is that the poem of Tennyson's youth is better. If this be so, the *Independent* thinks the New is still "more vigorous and finer than any other man in England or America can write."

Death of Hon. John A. Logan.

The death of Hon. John Alexander Logan, which took place at his residence in Washington on Sunday, the 26th of December, removes another of the prominent actors in our recent military and civil history. General Logan was distinguished for his gallantry in our late war. He became a candidate for the second office within the gift of the people at the last presidential election, and at the time of his decease, represented Illinois in the

United States Senate. It is strange that so many of these great leaders have passed away in so short a time. Lincoln, Johnson, Wilson, Grant, Colfax, Garfield, Hancock, Arthur, Hendricks, Tilden, and now Logan with many others, are gone. Human life seems like a bubble after all.

An Open Mind.

Every wise man will seek to preserve an open mind. That is to say he will endeavor to keep his mind accessible to new light and truth. He will be hospitable towards new ideas. He will not build a wall around his intellectual possessions. He will not make himself like unto "a finished city." It will be one of his chief desires to go on growing. He will set a high value on that intellectual and spiritual eagerness of quest after the truth, which Lessing, for his part, thought to be a better thing than the possession of the truth itself.

A certain eminent English writer of the present day, Mr. Matthew Arnold, has often upbraided his countrymen, or at least a large section of them, for their inaccessibility to ideas. As an instance and illustration of the opposite spirit, he refers, in his "Essays in Criticism," to the closing words of Burke's "Thoughts on French Affairs." Having quoted which remarkable passage, he proceeds to say: "That return of Burke upon himself has always seemed to me one of the finest things in English literature, or indeed in any literature. That is what I call living by ideas: when one side of a question has long had your earnest support; when all your feelings are engaged, when you hear all around you no language but one, when your party talks this language like a steam-engine and can imagine no other,—still to be able to think, still to be irresistibly carried, if so it be, by the current of thought to the opposite side of the question, and, like Balaam, to be unable to speak anything but what the Lord has put in your mouth. I know nothing more striking, and I must add that I know nothing more un-English."

The passage of Burke, here referred to in language so extraordinary, is perhaps the finest instance we have of that spirit of which we are here writing. It is worthy of being read and pondered because of what it stands for,—the nobly maintained open-mindedness of a great man, whose mind all things were conspiring to close.

We are living at a time when it is more than usually necessary to maintain such openness of mind. Few times have witnessed so many new things, asking consideration, demanding acceptance. Many changes are taking place, not only in the outward world, but also in the inward world of thought, opinion, belief. New light has been breaking in from many quarters; new questions have arisen; new ways of thinking have been made necessary. Ancient doctrines, which it was once thought had been settled finally and forever, are clamoring for re-statement and re-construction. To some the foundations seem to be giving way; but it is evident that such giving way is only apparent. There is much that is giving way; but the foundations stand firm and will remain. At such a time, however, it is plain that no one can live well who closes his mind, cuts off his communications and establishes an intellectual blockade. He only can live well who keeps an open mind for the hospitable reception of any new truth which God in His infinite wisdom may see fit to impart.

Let it not be supposed that we are advocating the cause of uncertainty and unsettledness. Openness of mind is something very different from the weakness of mere negative indecision and indeterminateness. What we are saying relates to opinions, views, intellectual beliefs, and the statement or expression of them. In regard to these things there may be room and necessity for change and re-construction, whilst our belief, as Christian persons, remains fixed. The statement may undergo variation, but the thing stated continues the same. Our intellectual apprehension of the things pertaining to Jesus Christ and His Gospel may need correction and readjustment, but our belief in Him, our attachment and devotion to Him, our confidence in His Gospel,—these things are unchanged and stand in need of no readjustment. There is something fine in this combination of fixedness and flexibility; of mobility in the intellect and immovableness in the affections and the will; of accessibility to new ideas and inaccessibility to any different attachment. There are certain things which

the "progress of the age" affects not at all; concerning which there is never any "re-opening of the question." They are like the sun and the stars; they are like immovable and everlasting mountain-peaks. Few and simple are these things; they are the things of the Apostles' Creed. We chain ourselves to these things, as a ship chains itself to a rock. The rest is explanation and interpretation; as regards which, it may well be that, in this or that respect, some better explanation may be found than that which has hitherto been offered and accepted. For which, should it come, we do well to keep an open mind.

J. S. K.

Death of George Eyster.

The death of George Eyster, late Assistant Treasurer of the United States, which took place in this city last week, will be regretted by a large circle of friends. He was noted for his probity and his generous nature.

We feared that Bishop Taylor, the sturdy Methodist missionary in Congo, preacher-like, had been caught by some patent medicine man, when we saw it announced that a "Liver Regulator" had been named in his honor. We were relieved when he thus described it: "It is simply a steel hoe, ten inches long, eight inches wide, with a handle six feet long. A good dose of this daily is found to be both a preventive of, and a cure for ordinary African fevers. One of my men who suffered with fever last March, and arrived in a very low state of body and mind, on seeing the big hoe, said, 'That is a nigger-killer.' But in due time, seeing that it killed no negroes, and cured all the white men who used it, he was led to try it, and a moderate use of it put him squarely on his legs in less than a fortnight."

Statement.

Desiring that all may share in the blessings of Christ's salvation, the churches of Philadelphia have united in an effort to bring the sweet message of the gospel to every home and every person in the city.

Doctrinal differences on non-essentials have been put in abeyance, and the plans of individual pastors and congregations, in many instances, given up, that we all may be one in work as we are in spirit.

The evangelical denominations of the city, almost without exception, are represented in the work, and over three hundred congregations.

The main features of the plan are two:—1st. *Special Religious Services.*—These will begin with the second week in January (Sunday, January 9th). During this week services will be held nightly in every church engaging in the work. After this, union meetings will be held to suit the convenience of neighboring churches, and will continue as long as circumstances seem to warrant.

Other meetings will be arranged, notices of which will be distributed by the local committees from house to house, and on the streets, and published in the newspapers.

2d. *House-to-House Visitation.*—Arrangements have been made by the Central Committee by which, as far as possible, every house in the city will be visited by representatives of the churches, and a personal invitation given to the inmates to attend the services at such church as they may prefer.

The Central Committee bespeaks your earnest and prayerful co-operation in this extraordinary movement, which may mark an era in the religious history of our city.

The above statement sent to us by Rev. James I. Good, Secretary of the Central Committee, will explain itself. The effort to be made in *House-to-House Visitation* is especially commendable. A large part of our population do not attend church at all, and there is a great field for work among them. If they or any number of them can be brought to the House of God untold good will be accomplished. We pray that God's blessing may crown the work.

—EDITOR.

Our General Agent reports seven new subscribers in Du Bois Mission, Rev. R. E. Crum, Pastor.

F.

Communications.

Church Dedication at Friedensburg.

The Reformed and Lutheran congregations of Friedensburg, Berks county, Pa., recently erected a beautiful and commodious church, which was solemnly consecrated to the worship of God on Sunday, December 19. Union churches are not to be generally commended, and in this case, too, it would probably be better for each congregation to have its own church. And yet it can be said without reserve that here the relation between the two congregations and the two pastors, the Revs. I. S. Stahr and U. P. Heilman of the Reformed and Lutheran churches, is such

that there is but little room and no occasion for strife or jealousy or unpleasant friction of any kind; and the building of the church was accomplished with a unanimity of purpose and cordial good will which testify strongly to the prudence of the pastors and the good sense of the people.

The church is built of brick. The outside dimensions are 45x86 feet, including Sunday-school-room, infant school, organ and pulpit recesses, and pastor's study, all on the same floor. The height of ceiling is 24 feet. The Sunday-school room is 24 by 45 feet, so arranged that it can be opened into the main audience room, and it has a large gallery over it. In this way the church has a seating capacity of about 800, which can be increased to 1000 by placing benches in the aisles. The tower, in which is suspended a sweet-toned bell, weighing 2054 lbs., is 118 feet high. The cost of the whole, including heaters, etc., is about \$10,000.

At the time of consecration there was still a debt of about \$500 to provide for, which the pastors strongly urged should be wiped out. All went to work with earnest good will, and they soon had the satisfaction of securing in cash and subscriptions more than the required amount, when, with happy hearts, they proceeded to sanctify to the Lord the work of their hands in which they had been so signally blessed.

The consecratory services began on Saturday, 18th, and were closed on Sunday evening, the 19th. The pastors were assisted by the Rev. N. S. Strassburger, of Allentown, and Prof. J. S. Stahr, of Lancaster, of the Reformed church, and Rev. T. T. Jaeger, of Reading, Rev. E. Brownmiller, of Ephrata, and Rev. B. Kramlich, of Kutztown, of the Lutheran church, all of whom preached to large congregations. The act of consecration was performed by the Reformed pastor, Rev. I. S. Stahr, on Sunday afternoon, according to the form given in the Order of Worship.

The church is a beautiful and substantial structure, an ornament to the town and an honor to the congregations. The building committee deserves especial credit for its careful management, as is evident from the very moderate cost of the building.

The Reformed congregation at Friedensburg is a part of the Oley charge, which, under Bro. Stahr's pastoral oversight seems to be in a prosperous condition. Indications are not wanting to show that these people are moving forward. One of these is the church to which reference has just been made. Another is the fact that at Friedensburg a missionary society has been organized which already numbers over sixty members. May the Lord bless the labors of His servants, and smile upon His heritage!

R.

Missionary and Educational Convention.

On Monday, Tuesday and Wednesday, January 10th, 11th and 12th, a Missionary and Educational Convention, will be held at the Glade Reformed church, near Walkersville, this county.

The following is the programme for the service: Monday, 10th, at 7 o'clock, P. M., "The Origin and Growth of the Reformed Church," Revs. N. H. Skyles and E. R. Eschbach, D.D. Tuesday, 11th, at 10 o'clock, A. M., "The Home and Foreign Mission Work of the Reformed Church—Upon whom does it Devolve?" Revs. A. Shulenberger and H. I. Comfort; at 7 P. M., "The need of increase in the numbers and qualifications of the Ministry—How shall these needs be supplied?" Revs. A. B. Stoner and A. J. Heller. Wednesday, 12th, at 10 o'clock, A. M., "Our Educational Institutions—Their Beginnings, Progress and Present Condition. What claims have they upon the present membership of the Church?" Revs. E. R. Eschbach, D.D., H. T. Spangler and D. N. Dittmar; at 7 o'clock, P. M., "Our Theological Seminary—its History—its relation to the progress of our Church, and our other Educational Institutions. The present efforts of the Synods for its improvement," Revs. T. F. Hoffmeier and J. C. Bowman.

Parting Words.

On the retirement of Rev. J. B. Shontz from the Mercersburg Classis the following words were addressed him by Rev. F. F. Bahner, Vice President of the Classis:

BROTHER SHONTZ:—For myself, and in behalf also, I am sure, of every member of the Classis of Mercersburg, with which you have been pleasantly connected during the past five years, I wish to assure you that our feelings, in view of your separation from us, are those of sadness. Our associations with you, since you came among us, have been of the most fraternal and pleasing character, and we shall surely miss your genial presence, and earnest and laudable zeal in the furtherance of every good cause, in our future classical assemblies. Your pastorate at Shippensburg has been a grandly successful one, and our earnest prayer is that like gratifying results may issue from your efforts in the western field of labor to which you are going. May the great Head of the Church, who walks among the golden candlesticks, hold you as one of His stars or ministers, in His omnipotent hand, and evermore keep you safe from all harm. We rejoice that as ministers and elders we are not only members of Jesus Christ, but also of one another, and will still be united with each other, in one mystical body, although separated from each other by long distances. As servants of Christ in the same branch of His Church, we will continue to be specially interested in each other, and bound closely together by common interests. We will eagerly scan the pages of our church papers, from time to time, if perchance we may there learn something of each other's successes and triumphs, and our hearts will be lifted in thankfulness and praise to God at every manifestation of the Divine blessing upon our mutual endeavors. Carry with you then, dear brother, to your future home and charge our most heartfelt wishes for the continued temporal and spiritual well-being of yourself and of her whom God has called to be your "companion in tribulation, and in the kingdom and patience of Jesus Christ."

Special Meeting of Classis.

At a special meeting of Allegheny Classis held in St. Paul's church, Butler, Pa., on the 27th ult., at 10.30 A. M., the following business was transacted:

1st. Rev. D. N. Harnish was received from Clarion, Pa., and a call to him from the Butler charge was confirmed. The committee to install him consists of Revs. J. W. Alspach, P. C. Prugh and J. May.

2d. The pastoral relation between the Rev. J. W. Alspach and the Fairview charge was dissolved, and a committee on supply was appointed consisting of Revs. P. C. Prugh, D. N. Harnish and J. May.

3rd. The licentiate, James S. Freeman, was received from the Classis of Goshenhoppen, and a call to him from Trinity church, Wilkesburg, was confirmed, and a committee to ordain and install him pastor over Trinity church was appointed, consisting of Revs. J. H. Prugh, J. W. Miller and H. D. Darbaker. J. W. ALSPACH, S. C.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Christmas Tidings.

Pennsylvania.

Philadelphia.—Christ Church held services on Christmas morning, the pastor preaching a sermon appropriate to the day. The Sunday-school held its festival on Monday evening, December 27th. Christmas Service No. 9, published by the Board of Publication was used. An address was delivered by the pastor, Rev. James Crawford. The usual gifts were for the children. On both occasions the offerings were for Bethany Orphans' Home.

Glencoe.—The members of Mt. Lebanon congregation of this charge and the citizens generally of Glencoe, presented Pastor C. H. Reiter, on the 24th ult., with a beautiful sleigh, which was very thankfully received.

St. Petersburg.—Christmas Eve a children's service was held at St. Petersburg. The children were treated as usual, and a collection was taken for the Orphan Home at Butler. A rag carpet of about 40 yards, made up of contributions, mainly through the efforts of Mrs. Rebecca Vensel, was sent to the Home the week before Christmas. The Sunday-school and the Missionary Society of this church each sent a contribution of \$5 to the congregation at Abilene, Kansas.

Pottsville.—Trinity church, Rev. A. R. Bartholomew, pastor. Delightful Christmas services at 6 A. M. and 7 P. M. Bethany Orphans' Home receives \$40. The pastor and family were made glad by handsome presents. This congregation has lately purchased a comfortable parsonage for their minister. Peace and good-will prevail among the membership.

Beaver Charge.—Christmas festivals were held in both the congregations of this charge, of which Rev. J. F. Wiant is pastor; at St. Mark's on Christmas Eve, and at St. Paul's on Christmas evening. Both the churches were appropriately decorated. All the children of the Sunday-schools received suitable gifts. The pastor and family were also very kindly remembered in various ways.

Du Bois.—On Christmas evening a special service was held in St. Peter's church for the Sunday-school. Service No. 9 was used, and the school, assisted by the choir, deserve much credit for the manner in which they rendered the music and beautiful carols. The school though small is in good working condition and is steadily growing in numbers.

The offerings, which together with a special collection from the Boon's Mountain congregation amounted to \$9.25, was sent to the orphans at Butler.

At the close of the service the pastor, Rev. R. E. Crum, and his family were invited to remain and when nearly all but the members had retired four or five men were seen coming up the aisle carrying a box and a number of baskets and packages, and it looked as though, for pastor and family, the best of Christmas had just come. A few words from one of the members revealed the secret. It was a donation amounting, at least, to \$45.

New Providence.—Christmas was a joyous occasion in both the New Providence and Quarryville congregations of the New Providence charge. The churches were tastefully decorated with evergreens and flowers. The beautiful Christmas tree was viewed with delight by all. With devotional services, the exercises consisted of recitations, dialogues, essays and addresses, bearing on the central theme, "The Nativity of our Blessed Lord." The music on both occasions was good.

The young of the Sunday-schools were treated to confectionery, and the children of Bethany Orphans' Home, Womelsdorf, were not forgotten with offerings.

The pastor and family were kindly remembered with a number of handsome and substantial gifts.

Lincoln.—Rev. S. Sweitzer, of Lincoln, preached a very interesting sermon on Christmas morning at Reamstown, and after services four officers of the congregation, accompanied by Rev. Sweitzer, went to the carriage shop of Elias Weitzel, where a fine new top buggy was shown to the reverend gentleman, and which in the name of the Reamstown, Swamp, Muddy Creek, and Centre congregations was presented to him as a Christmas present, and as a token of esteem and love towards him during the long period of time he has been with them as their pastor. The pastor was greatly pleased with the present and returned thanks.

Lancaster.—St. Luke's Chapel, Rev. Wm. F. Lichter, pastor, was beautifully decorated with laurel and pine and holly for this festive season. The first of the Christmas services was held on Christmas day at 6 P. M. The pastor was assisted in the services by Rev. Newton J. Miller, and an instructive address was delivered by Prof. Geo. F. Mull. There were a few recitations by scholars of the Sunday-school, which were well rendered. After the address the offering of the Sunday-school and congregation was presented for Bethany Orphan Home. Two ladies of the church presented the pastor, in token of the good will and kindness of his people, a well filled purse, for which he in a few remarks returned thanks to them and the congregation. After the service closed

the gifts, which had been provided, were given to the members of the Sunday-school. On Sunday, in the morning, the holy communion was celebrated, the pastor being assisted by Rev. Newton J. Miller; in the afternoon the Sunday-school service was held; and in the evening the usual service, with special reference, however, to the season.

St. John's.—At St. John's Reformed church, corner of Mulberry and Orange streets, the first Christmas services were held at 10:30 o'clock, and were opened with the anthem "Ein Kind ist was Geboren." The sermon was preached by Rev. Dr. J. Kuelling from Isaiah 9: 6, 7. After the sermon "Jauchzet Gott Alle Lande" was sung by the congregation. On Sunday morning holy communion was administered. In the evening the Sunday-school celebration was held. The programme was made up of recitations of Bible passages appropriate to the day, Christmas carols and an address by the pastor, after which gifts were distributed to the children.

St. Paul's.—Owing to the fact that the congregation is at present without a regular pastor, no services were held until seven o'clock in the evening, when the anniversary of the Sabbath-school was celebrated. Here the decorations were if anything more elaborate than in former years, consisting of wreaths, festoons, flowers and lettering. Quite a number of carols were rendered and recitations were made. The hearts of the little folks were made glad with an appropriate gift to each one. The report of the superintendent, Mr. Pearsol, showed the school to be in a prosperous condition.

First Church.—Services were held on Christmas morning at 6 o'clock. First, the "Adeste Fideles," arranged by N. Novello, was sung as an introductory. This was followed by an invocation by the pastor, the repeating of the creed by the congregation, and the rendering by the choir of the "Gloria Excelsis," from Mozart's Twelfth Mass, after which the Scripture lesson, Luke 5: 2-40, was read, the choir chanting the various hymns contained in it. The collect and festival prayer for the day was then read. Next was sung the hymn "Brightest and best of the sons of the morning." A collection was lifted, during which the choir sang J. C. D. Parker's "Te Deum," in E. The services closed with the Lord's prayer, the doxology and the benediction. The choir of St. Paul's Reformed church assisted in the music. The decorations were very fine.

The Sunday-school festival took place in the evening at 7:30. The school formed in a body in the lecture room and marched to the main auditorium singing, "Come hither, ye faithful." After taking the seats assigned them, they sang a number of Christmas carols and hymns and addresses were delivered by Rev. A. C. Whitmer and Rev. Dr. Titzel.

Mercersburg.—The Sunday school of the Reformed church at Mercersburg held very pleasant Christmas services on Christmas Eve. The decorations were quite neat and chaste, although somewhat less elaborate than on former occasions.

The congregation made its pastor, the Rev. J. W. Knappenberger, the present of a fine new cutter or sleigh at Christmas, and also gave its organist, Miss Palsgrove, a handsome gold watch.

Upton.—At Upton the Reformed and Lutheran congregations celebrated Christmas on Saturday evening. The church was crowded. The service of song and responsive readings were interesting. Addresses were made by Revs. Klinefelter and Knappenberger. The whole service was a fitting celebration of the greatest event in history, and to be remembered by all that participated.

Williamson.—Christmas services were held in St. Paul's congregation at Williamson on Christmas evening. The school house was literally packed (they have no church yet). A Christmas cantata was nicely rendered by the school. The pastor, Rev. J. W. Knappenberger, delivered an appropriate address. Everything passed off pleasantly, and all went away pleased and benefited. The school was treated to candies, etc.

Chambersburg.—Zion's.—The services at this church on Christmas morning at half-past six o'clock were very interesting. The usual strong choir was increased in numbers and reinforced by an orchestra. The following programme of splendid music was rendered: "Adeste Fideles," Novello; "Gloria in Excelsis," Mozart; Hymn; Christmas Canticle; Christmas Hymn, Dielman; Christmas Hymn, Lambillotte; Doxology. Responsive reading of the Scriptures formed part of the services. The attendance at this service was very large and the rendition of the difficult music particularly excellent. Miss Hause, the leader of the choir, and indeed all concerned, acquitted themselves with much credit.

St. John's.—On Christmas evening at six o'clock the services in St. John's, east Market street, began. The church room was handsomely trimmed and well filled with members and guests. The programme was very interesting and consisted of prayer, singing and Scripture reading; a welcome in German, and one in English; recitations; remarks by pastor, Rev. M. Z. Hittel, and some special music by classes and the school gifts were distributed and a collection was lifted for the Orphans' Home.

Water Street Charge.—The pastor of Water Street charge a short time before Christmas ordered from our Board a thousand envelopes, on which was printed, "One Hundred Dollars for Japan," and distributed them in his charge. On Christmas these envelopes were returned and Pastor Heilman (C. U.) reports that the amount of offerings contained in them was \$120. The Christmas season was a time of rejoicing all over the charge. Every child throughout the charge received a suitable gift.

Boalsburg.—Christmas was suitably celebrated by St. John's Reformed Sunday-school of this place on Christmas night. A very fine tree constituted the central part of the very appropriate decorations. The attendance was large. A service, in harmony with the occasion, was most devoutly rendered, amid which suitable gifts were distributed and offerings for Bethany Orphans' Home were made by the school and congregation.

Shippensburg.—Christmas services were held at Shippensburg, Pa., on Christmas Eve. Church too small to hold the people.

Handsomeness and elaborate laurel, and spruce and pine decorations. The exercises were all in memory of the Saviour's birth, but followed no fixed order of services. The music and recitations were fine and highly appreciated by the large audience. Collection for orphans, \$9.64.

Greencastle.—The Reformed Church people celebrated Christmas in their usual elaborate style. The church was tastefully decorated. A handsome box of candy and a large orange was given to each Sunday-school scholar. The singing of Christmas anthems and carols by the choir and children occupied much of the time. The infant class responded to many questions respecting the birth of the Saviour, etc., with vigor and precision. A band of six little girls, rendered several pieces in good style. With little bells they rang and sang at once the Christmas chimes. Pastor Cort made a short address. A collection was lifted for the Orphan School at Womelsdorf and at an early hour the audience departed, well pleased with what they saw and heard.

Middleburg.—At Middleburg the church was extensively decorated. A good supply of fine candy and a large orange was given to each scholar. The pastor Cort and family were also very kindly remembered in the distribution of gifts. The choir sang with great spirit quite a number of Christmas anthems, songs and carols. The annual report was read. It showed that upwards of one hundred and twenty teachers and scholars were enrolled as members of the school. Previous to the present month there was an average attendance of over eighty each Sunday. Two scholars died during the year. About one hundred dollars were raised for library and benevolent purposes. Pastor Cort made an earnest address on the significance of Christmas and urged all to help along the Sunday-school cause for the sake of the holy child, Jesus, whose glory will yet fill the earth and the heavens.

Lebanon.—The Christmas services in St. John's Reformed church, Lebanon, Pa., were of a very interesting and gratifying character. They were held on Christmas Eve. The services consisted, as usual, of carols, antiphonal reading of the scripture, and gifts to the children. But what was particularly commendable in this instance was the disposition which the young people showed towards the orphans' at Bethany. Although only a month or two ago they contributed twenty-eight dollars to local charities, and since that, voted one hundred dollars to the new parsonage, at the Christmas service they made an offering of fifty dollars to Bethany Orphans' Home. In the midst of all this the good people of St. John's congregation remembered their pastor, Rev. George B. Resser very handsomely. They sent one of the fashionable tailors of the city to the pastor's rooms with a diagonal-cloth, satin-lined, suit, which in itself was a gift most beautiful, but added to this, one of the pockets of the suit contained a purse well filled with gold, silver, and greenbacks. These are certainly evidences of a spirit of liberality which is very becoming to the celebration of Christmas.

Gettysburg.—At 6 o'clock A. M. on Christmas Day, Rev. T. J. Barkley preached an appropriate Christmas sermon in the Reformed Church Gettysburg, Pa., the services were well attended. In the evening the Sunday-school enjoyed the exchange of gifts among teachers and scholars and a treat of candy and oranges for all. Rev. Mr. Barkley delivered a happy address, and music was as usual a leading feature.

West Virginia.

Martinsburg.—Christmas was duly observed at Martinsburg. The occasion was a happy and entertaining one. Service No. 9 of the Board of Publication was used. Offerings, \$50.

Our Own Church.

Pennsylvania.

Aaronsburg.—The fall communions in the Aaronsburg, Pa., charge were attended by large congregations pervaded by a sense of the importance and solemnity of the sacrament. The collections for benevolence amounted to \$17.58. The St. Paul's congregation is about buying an organ for which the money is secured by subscription. To this the congregation is forced by the circumstances growing out of the fact of a union church. The Salem congregation is agitating the question of building sheds on the hitching ground adjoining the church, and of planting ornamental trees, at the proper time in the spring. The accomplishment of these projects is the indication of a commendable church life and spirit. Musical conventions will be held in several of the congregations in the months of January and February. The one at Aaronsburg will be conducted by Elder William Moyer of Freeburg, Pa., who is well known, not only as an educator in the common school system, but also as a successful instructor in vocal music.

Shippensburg.—Rev. J. B. Shontz preached his farewell sermon as pastor of the Shippensburg Charge on the 26th ult. The pastor was greatly beloved by his people and he was much attached to them. The pastor likens the parting to that of St. Paul. Acts xx: 17-20, 36-38.

St. Petersburg.—Services were held in this charge during the week beginning Sunday December 19th, and closing Sunday 26th. The Pastor, Rev. S. Z. Beam, was assisted by Mr. Alexander M. Kifer of the Seminary at Lancaster, and by Rev. J. F. Wiant. On Sunday, 26th, the Holy Communion was held. The preparatory service was held on Christmas day, immediately after the Christmas service.

Baldwin.—Rev. J. W. Alspach, after a pastorate of twelve years of Fairview Charge has resigned the same. He is at present without any field in view.

Friend's Cove.—The people of the Rainsburg congregation recently placed in their church a beautiful sweet-toned cabinet-organ, which aids very materially in the worship. At the Friend's Cove Church a missionary society was lately organized and now with a membership of 40 it is moving along quite successfully. The people of the Trinity congregation some time ago beautified their church building with a fresh coat of paint. The church presents a fine appearance now in its fresh pearl gray as it stands on a rising knoll above the road.

New Providence.—At a recent meeting of the New Providence Missionary Society of

1887.

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Please examine tag on your paper.

If your subscription has expired, please remit.

Have you a fellow-member who is not a subscriber for it?

If so, have him or her become such at once.

Pastors can do much to help us in the work of circulating it.

Speaking of the necessity of having its weekly visits.

Seeing that a copy of it is in every family in the congregation;

Dissuading old subscribers, when they speak of discontinuing it, by every argument from doing so;

If it must be discontinued, securing at once a new one to take the place of the one discontinuing.

United efforts will certainly result in the doubling of the present number of subscribers, which is to be desired.

Will not every lover of THE MESSENGER try to send us the names of one or more subscribers, with the cash?

When monies are sent to pay subscriptions, and date on tag is not changed accordingly within two weeks, write us about it.

But do not write scolding words, as we know we make mistakes sometimes, and will willingly correct them when our attention is called to them.

Do not send any monies or draw any checks to the order of the Editor-in-Chief, but address all to the REFORMED CHURCH PUBLICATION BOARD, 907 ARCH ST., PHILA.

Zion's Reformed Church, New Providence, Pa., held December 12th, \$45 were appropriated for missions—applying \$10 for Wichita, \$10 for Abilene, \$15 for Home Missions in general, and \$10 for Japan. Devotional service, readings, recitations, essays and addresses, conducted by the pastor and president, was the order of the evening. The music was cheering. "The Hand-Writing on the Wall" and "The Golden Gates," were sung by a trio of young men with good effect. At the Anniversary held in October the following officers were elected for the ensuing year: President, Dr. A. H. Helm; Vice-President, Mrs. N. Dyson; Treasurer, M. A. Baldwin; Secretary, Miss Angie Peoples.

Personal.

We are pleased to hear that Rev. Dr. George Wolff of Myerstown, who has been ill for some time is improving and that he expects to resume his pulpit labors at an early date.

Clerical Register.

The P. O. address of Rev. C. W. E. Siegel is changed from Houtzdale to Orbisonia, Pa.

WANTED.

A Housekeeper and a Cook at St. Paul's Orphan Home, Butler, Pa. Good wages will be paid. Applicants will please address P. C. PRUGH, Butler, Pa.

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We are also prepared to fill orders for German Almanacs at the usual rates: Single Copy, Postpaid, 12 cts. 12 Copies, 95 " If sent by mail 16 cents per dozen must be added. Address,

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"The Reformed Missionary Herald," heretofore issued by the Tri-Synodic Board of Missions, will be published hereafter by the Reformed Church Publication Board, Philadelphia. It has been consolidated with the "Sunday School Missionary." It will be devoted solely to the cause of Missions, and will be under the editorial care of the Superintendent of Missions, Rev. A. C. Whitmer. It will be a four-page paper, and will be issued at the following rates:

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The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date expires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

Remittances should be made by Check, Draft, Postal Money Order or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them. Communications for the paper, to insure prompt insertion, should be addressed to "The Messenger."

PLEASE NOTICE TAG ON YOUR PAPER

AND IF YOU ARE INDEBTED FOR SUBSCRIPTIONS, REMIT WITHOUT DELAY. SUBSCRIPTIONS ARE DUE IN ADVANCE.

THE CHURCH ALMANAC FOR 1887.

The Almanac for 1887 has left the press and we are ready to fill orders for it. It is full of matters of interest to every member of the Reformed Church. It should have a wide circulation.

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Address,
Reformed Church Pub. Board,
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Philadelphia, Pa.

Miscellaneous.

Farewell to the Old Year.

BY SARAH DOUDNEY.

Farewell, old year, we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest-born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the splash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear old year, I wronged a Father's kindness;
I would not trust Him with my load of care;
I stumbled on in weariness and blindness,
And lo, He blessed me with an answered prayer!

Good-bye, kind year, we walk no more together,
But here in quiet happiness we part;
And from thy wreath of faded fern and heather
I take some sprays and wear them on my heart.

—Sunday Magazine.

Selections.

He who lives without restraint will die without honor.

When there is room in the heart there is room in the house.

Hear one man before you answer; hear several before you decide.

He that rejoices too much at his own perfection will be too little grieved at the defects of other men.

It belongs to the nature of the Bible that it was written for all men of every time, and for all the experiences of each single human heart.—*Tholuck.*

I bargain not for blessing,
I leave that to Thy will,
But keep me from transgressing,
Oh keep me faithful still.
Oh keep me true to Thee,
Unchanged in fervent loyalty.

—Bonar.

Out of the suffering comes the serious mind; out of the salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith.—*John Ruskin.*

Yea, through life, death, through sorrow, and through sinning,

He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning.

Christ the beginning, for the end is Christ.

—Frederic W. H. Myers.

Perhaps God shows us things, sometimes, and puts them away again for us, to give us, by-and-by, when we are bigger, as mothers do with children's playthings that are too beautiful for them to have right off.—*Mrs. Whitney.*

Personal.

A grandson of the late Reverdy Johnson, of Maryland, is a page in the United States Senate.

The Emperor William, of Germany, celebrated, on January 1st, the eightieth anniversary of his entry into the German army.

Of all the members of the German Imperial family Emperor William is the only one who does not use visiting cards. He has never deviated from his old custom of announcing his intended visits by the Court courier.

An almost unanimous chorus of praise goes up all over England at the appointment of Dr. Percival to be the Head Master of Rugby. He is declared to stand next to Arnold and Vaughan on the roll of the great pedagogues.

The Queen of Rumania honors her throne. She not only wears a crown, but she writes excellent poetry under the name of Carmen Sylva, and now she has taken to school teaching. Dissatisfied with the instruction in modern literature given in the girls' high school at Bucharest, she proposes to give weekly lectures on this subject to the pupils. She had already been instructing some private scholars, but now the king consents to her taking charge of the entire literary instruction. Because she knows enough to teach, she is not too proud.

The German Empress Augusta has for many years been under a "massage" treatment. It is given to her by an old woman of the Silesian peasantry, now more than seventy years of age, who is never allowed to be long away from the court, travels with the Empress, has her entree everywhere, assists at all the court ceremonies from some quiet corner, and is allowed to bring her daughter to the palace to see her, rather than that she should absent herself for a journey

to her native place. "Die Masseuse" is quite a power, and her brisk repartee and racy liveliness make her a most agreeable companion despite her rusticity.

Science and Art.

Italian cabinet work, unexcelled for finish, is first saturated with olive oil, after which a solution of gum arabic in alcohol is applied. This mode of varnishing is equally brilliant to the French.

Nitro-glycerine and dynamite do not, when exploded, exert such a force as is popularly believed. To speak precisely, the power developed by the explosion of a ton of dynamite is equal to 45,675 foot-tons. One ton of nitro-glycerine similarly exploded will exert a power of 62,452 foot-tons, and one ton of blasting gelatine, similarly exploded, 71,050 foot-tons.

A new telephone, it is said, has been invented, which presents some strange features. Instead of talking into a telephone, as at present, when sound is to be transmitted, there is a little button attached to the instrument, which is held against the neck, throat, chest, or top of the head of the speaker, and the vibrations caused by the voice are transmitted distinctly.

A GREAT GUN.—What must be considered the heaviest gun at present in existence, was recently shipped at Antwerp for Italy. It was manufactured by Krupp, is forty-six feet long, weighs nearly 116 tons without the breech-piece, and 118 tons 3/4 cwt. with the breech. It arrived at Antwerp on a specially constructed carriage, 105 feet long and running on thirty-two wheels. It was at first intended to send the gun overland, but the St. Gothard Railway and other Swiss railways objecting on account of its great weight, and fearing for their bridges, the weapon had to be taken to Antwerp, and thence forwarded to Italy by sea. Its ultimate destination is Spezia, where it is to be mounted in one of the ironclad ports guarding that harbor.

FOR THE LICK TELESCOPE.—The two great glasses for the double lens for the Lick telescope will soon be shipped from Cambridge, Mass., by express for San Jose, Cal. They will be wrapped separately in fifteen or twenty thicknesses of soft, clean, cotton cloth. Next will come a thick layer of cotton batting and then a layer of paper. The glasses will then be put into boxes of wood and linen lined with felt. No nails will be used near the glasses, and the boxes will take the shape of the glasses. The boxes will be inclosed in two others of steel, each about the shape of a cube, being packed tightly with curled hair. Each steel box will be enclosed in another steel box, the inner sides of which will be covered with spiral springs. Both steel boxes will be made air tight and water proof, and the outer chests will be packed with asbestos to render them fire-proof. Each will then be suspended by pivots in strong wooden frames, with contrivances for turning each chest one-quarter around every day during the journey to California. This is to prevent any molecular disarrangement in the glasses and to avoid the danger of polarization, it being feared that the jarring of the train will disturb the present arrangements of the molecules unless the position of the glass is daily changed and all lines of disturbance thus broken up.

Items of Interest.

More than 1,200 strikes were begun in New York State in 1886. In 1885, 300 was the number.

A wealthy lady of London who recently died left \$500 to a poor clergyman, and \$50,000 to a Home for Dogs.

There is a man in Chicago who begs in six languages, and drinks in any language. The literary movement of Chicago is not to be despised.

An Indianapolis contractor, who repairs mail bags, made a mistake of 2 cents in footing a bill, and Uncle Sam kept him out of \$350 for six months and put him to \$2.60 costs as the result.

On All Soul's Day the Empress of Austria sent a superb wreath of jasmine and ferns surmounted with a white dove, to be dropped in the Starnberg Lake at the spot where the King of Bavaria was drowned.

Careful estimates put this year's wine vintage in California at 19,500,000 gallons. About one-seventh of the crop has been made into brandy. The year's business shows an increase of 200,000 gallons over last year's export trade.

Twenty-one years ago the steamer Brother Jonathan went down off the Oregon coast with \$2,000,000 in specie on board. Various unsuccessful efforts have been made to get the money, and now another effort on an elaborate scale is to be made.

The Panama Canal Company having advertised for 300 laborers in the Bahama Islands to go to the Isthmus, the Governor of the Bahamas has issued a "Government Notice," warning the people of the deadly climate and the insecurity of life and property on the Isthmus.

General Kaulbars' temper is well illustrated by the letter which he sent to the Moscow Gazette thanking his foreign and evil-wishing anonymous correspondents for having increased the postage stamp collection of his daughters and requesting other newspapers to copy this announcement.

The Duc d'Aumale has presented to the parish of Neuville-en-Lez the site of the castle in which St. Louis was born, and which was destroyed in the wars of the League. The Duke has placed a statue of St. Louis on the spot, and planted avenues of trees round it so as to make it an agreeable promenade.

George Shepard, of Iowa, has lost three wives by the "accidental discharge" of his revolver. The authorities didn't take any action in the first two cases, knowing that George was rather careless, but when the third wife was peppered out of existence the other day the husband was arrested and held for murder.

A curious event happened during Justice

Grantham's last circuit in England. A man was brought up and, having been convicted principally upon the evidence of an old woman, was sentenced to a term of imprisonment. Immediately afterwards it was discovered that the old woman not only knew nothing about the case, but was actually a witness in another case at the same assizes, and had been called by mistake.

The Sunday law was enforced in Indianapolis on Sunday week, so that "something to eat and a coffin were about the only things it was possible to buy." It was the retaliating work of the Liquor League. "Strangers who arrived in the city were compelled to go to their hotels on foot, as hack-drivers dare not convey them. Cigars could not be bought at any of the 800 stores where they are regularly sold, and newspapers could be purchased at only two stands."

A proud father of twins invited a friend to dine with him. The friend came, in a condition more befitting a man who had dined than one about to dine. The twins had been rigged out in their best bibs and tuckers and sat in high chairs side by side. "There," said the proud father, "did you ever see anything to match that?" The friend looked at the twins, and conscious that he was in a condition to see double said with great gravity:—"Yesh. Tha's splendid child."

The public subscriptions at present being raised to defray the cost of the pedestal for the General Gordon statue to be erected in Aberdeen have only reached about half the requisite sum, and attention has again been drawn to the movement, in order that the necessary funds may be forthcoming. The money at the disposal of the Gordon Clan Committee for the erection of the statue was insufficient to provide the pedestal, and at the suggestion of ex-Lord Provost Matthews, the Town Council undertook to supply the base on which the figure is to stand, they themselves contributing £25. The cost of the pedestal alone will be about £150. It is expected that this work will be ready by Spring.

Useful Hints and Recipes.

A new design in curtains for the window is made of the most sheer and fine cream-colored batiste. Painted flowers resembling conventionalized bachelor's buttons are scattered irregularly over the curtain. They are painted flat without any attempt at shading in dull reds and blues. Around each flower is run silk of the same color. On account of the thinness of the material, the coloring, when seen against the light, is as distinct on one side as on the other. The flowers are large and not very close together, making a most exquisite curtain, and not a difficult one to make. The edges are finished with little fluffy tassels.

COAL ASHES.—It is not sufficiently understood by the poor that there is considerable value in coal ashes. To make a fire of ashes, clear the stove, make a new fire of fresh coal (a small quantity), and when well on fire, add the ashes, the same having been wet and thoroughly stirred together like chicken dough. With a small shovel lay it around the edges of the stove, keeping clear of the centre, where the fire must not be smothered, and gradually fill the entire space, almost to the covering of the fire. Suppose such an ash-fill to be made at 5 o'clock P.M., the room being already warm, it will keep aglow till bed time, and afford a pleasant warmth. It cannot be kept up by adding fuel, neither can the ashes be used the second time.

JELLIED CHICKEN.—The chicken must first be boiled until it is thoroughly cooked and tender, then placed where it will cool. The water in which the chicken has been cooked must be kept for the jelly. When the chicken is perfectly cold, cut it carefully from the bones that the meat may not be broken any more than can be helped. It is then cut in small pieces as evenly as possible, both the white and the dark meat, or if white meat only is preferred, two chickens will be required, and the dark meat may be used for croquettes. When the meat is thus prepared, place it in an earthen jelly mould nearly filling it, and pour over it filling it to the brim, the jelly which is prepared as follows: Put the bones of the chicken, after the meat has been cut from them, back into the water in which it was cooked, and let it boil until reduced to one pint. Add a little salt, and strain it into a dish. When cool, remove the fat, and put the jelly in a saucepan on the fire again with quarter of a box of Cox's gelatine, stirring constantly until it dissolves. Take it from the fire, strain it in a dish to cool, then pour it in the mould over the chicken, and place it on the ice to harden. When it is to be served, remove it from the mould as directed for veal paste, by dipping in hot water for a moment, garnish with cress or parsley, and cut in thin slices when serving.—*M. E. Whittemore, in Good House-keeping, Holyoke, Mass.*

Farm and Garden.

KEEP GOOD COWS ONLY.—Some one wisely observes that the milk cow should be gentle, milk easily, and give a fair flow of milk, and hold out well. A cow that does not possess each of these three virtues is not a suitable animal to be kept long on the farm, or indeed anywhere. Kicking and restless cows, and cows which milk hard, are nuisances and trying on the temper, and there is no call to keep them that their species may be propagated.

APPLY WHITWASH.—It is a most valuable disinfectant, and should be liberally used in cellars, basement rooms, water closets, and wherever there is dampness or mustiness of the walls—not once a year, but once a month, or even oftener during the summer. Whitewash should be applied to the walls of the rooms in which there has been an infectious disease; for this last purpose there is no substitute. If unpainted, the hen houses and other outbuildings should be whitewashed. A very little glue dissolved in hot water before the lime is put in will make the wash adhere. But whitewash combined with glue should never be used on fruit-trees, as it will do more harm than good.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

POPULAR SCIENCE MONTHLY. Conducted by E. L. and W. J. Youmans. Published by D. Appleton & Co., 1, 3 and 5 Bond street, New York. Contents for January: What Makes the Rich Richer and the Poor Poorer, Professor William G. Sumner; Misgovernment of Great Cities, Frank P. Crandon; A Scientific Mission to Cambodia, M. Maurel, illustrated; The White-Footed Mouse, Chas. C. Abbott, M.D.; Manual Instruction, Sir John Lubbock; The Intermingling of Races, John Reade; Science in Religious Education, Daniel G. Thompson; The Hound of the Plains, Ernest Ingersoll; The Experimental Study of Nature, Dr. F. W. Pavy, F.R.S.; Vinegar and its Mother, Frederick A. Fernald; The Week of Seven Days, The Bishop of Carlisle; The Voices of Animals, Detlev von Geyern; Sketch of Nicholas Prejevalski, with portrait; Correspondence; Editor's Table, Literary Notices, Popular Miscellany, Notes.

THE JANUARY MAGAZINE OF AMERICAN HISTORY opens with the initial chapter in its promised series of studies in the rise, progress, and development of journalism in America. This chapter, treating of "Pre-Revolutionary Editors," and the "Beginnings of Journalism in America," is absorbing, and is illustrated in the most useful, unique, and picturesque manner; the text is from the pen of Hon. S. G. W. Benjamin, our late Minister to Persia. The second article of this New Year's number is "A Curious Chapter in Vermont's History," by J. L. Payne, who illustrates from the old records at Ottawa the secret negotiations which came near making Vermont a British Province. Major Bundy pays a "Tribute to Chester A. Arthur," accompanied by a splendid portrait of our late ex-President as the frontispiece to the magazine. Hon. John W. Johnston contributes an engaging article on "The First American Rebel," and Charles W. E. Chapin writes of "The Property Line of 1763," illustrated with an outline map. An article of attraction for all political students is "John Van Buren—A Study in Bygone Politics," by Charles H. Peck; and "The Baltimore Convention, 1860," by A. W. Clason. This periodical abounds in resources; it fills a position of its own, separate from and independent of any other of the great magazines, and its educational influence is of the first moment to the community at large. The departments of the month contain some notable criticisms, from eminent sources, and numerous short articles.

Price, \$5 a year in advance. Published at 30 Lafayette Place, New York City.

St. NICHOLAS for January, which was issued December 27, is really not so much a New-Year's number as it is a second part of the Christmas number. The article, "Millet and the Children," by Ripley Hitchcock, with its numerous illustrations by the great peasant painter, The two Eton papers, "A Glimpse of Eton School," by Edwin D. Mead, and "A Visit to Eton," by Elizabeth Robins Pennell, forming the second of the "Four Great English Schools" series, give a keen insight into the manners and customs of boys to day and long ago in the greatest of all the English schools. The drawings by Joseph Pennell admirably explain and supplement the text. Frances Hodgson Burnett's new short serial, "The Story of Prince Fairyfoot," is continued, with the clever and characteristic illustrations by Alfred Brennan; Frank R. Stockton, in the second half of his latest shipwreck story, explains wherein it held "A Fortunate Opening" for the hero; "Juan and Juanita" in Miss Baylor's serial, break away from their Comanche captors, after a number of exciting adventures and hair-breadth escapes; and Mrs. Alling's live and practical "Christmas Conspiracy" culminates successfully both for the conspirators and their victim. Rose Hawthorne Lathrop, also, has a timely and amusing story, "with a purpose," and the number opens with an old-time poem by Edith M. Thomas, called "Ye Merrie Christmas Feasts," charmingly engrossed and illustrated by Reginald B. Birch, the work of whose clever pencil is also seen in the drawings for two bright poems, "The Galley Cat," by Margaret Vandegrift, and "When Grandpa was a Little Boy," by Malcolm Douglas. There are also more "Brownies," by Palmer Cox, and contributions by George Foster Barnes, J. G. Francis, Alice Wellington Rollins, and others.

The Americanism of THE CENTURY is exhibited in the make-up of the January number. Except a short communication, it is wholly written by Americans. Its subjects are for the most part American and chiefly those of close and present interest to our people, such as Lincoln and the life of the West in the last generation; the great events of the Civil War; our material standing in comparison with other nations; the Labor question; the Prohibition movement; the need of an International Copyright, etc., etc. Where the subjects are not American, as in the papers on the French sculptors and the French actor, Coquelin, they are closely related to our art life by the excellence of the artists considered; and the writers are well-known American critics. Readers of the life of Lincoln, by Nicolay and Hay, will be grateful for the liberal portions of that work which are presented to them from month to month. A sketch entitled "George Bancroft—in Society, in Politics, in Letters," is contributed by Professor W. M. Sloane, editor of "The Princeton Review," formerly Mr. Bancroft's private secretary at Berlin. Following his paper on the Food Question, in the December number, Mr. Edward Atkinson contributes another on "The Relative Strength and Weakness of Nations," being the first of "Two Studies in the Application of Statistics to Social Science." The other papers are on "Comets and Meteors," in the "New Astronomy" series, by Professor S. P. Langley; the second of Mr. W. C. Brownell's critical papers on "French Sculptors," Mr. Henry James, in a paper of criticism and reminiscence, presents his impressions of Coquelin; and "Fencing and the New York Fencers," by Henry Eckford. The fiction comprises the opening chapters of Mr. Cable's new Acadian story, "Carancho." "The Wimpy Adoptions," by Colonel R. M. Johnston, a humorous study of provincial Georgia life; together with the continuation of Mr. Stockton's novel, "The Hundredth Man,"

In addition to the above there are yet to be mentioned the papers in the War Series, which, though occupying less space than formerly, deal comprehensively with what is probably the most interesting part of the Gettysburg fight—the Third day. Besides the poetry we have "Topics of the Time," "Open Letters," and "Bric-a-Brac."

NEW VOLUME OF THE LIVING AGE. With the first number in January, Littell's Living Age enters upon its one hundred and seventy-second volume. It is a magazine whose value constantly increases as the field of foreign periodical literature widens, and it has become fairly indispensable to the American reader.

The first weekly number of the new year has the following table of contents—Mobs and Revolutions, Fortnightly Review; A Secret Inheritance, by B. L. Farjeon, English Illustrated Magazine; Mrs. John Taylor of Norwich, Macmillan; A Siege Baby, by the author of "Bootes' Baby," etc., English Illustrated Magazine; France As It Is and Was, Government and Society, by a Parisian, National Review; Mohammedanism in Central Africa, Contemporary Review; A Pilgrimage to Selborne, Leisure Hour; together with choice poetry, etc. This, the first number of the new volume, is a good one with which to begin a subscription.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At the home of the bride, Mechanicsburg, Pa., December 28th, 1886, by Rev. J. M. Titzel, D.D., brother of the bride, assisted by Rev. W. I. Stewart, Samuel V. Ruby, Esq., Professor in Ursinus College, Collegeville, Pa., to Miss Mary E. Tizel.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

In Memoriam.

At a largely attended meeting of St. Paul's Reformed Sunday-school, Woodstock, Va., held Sunday, December 26th, 1886, a committee was appointed to prepare a memorial concerning the death of Mary D. Bargelt, a member of the school from her earliest years. The following was reported, unanimously adopted and ordered to be printed in the MESSENGER and the town newspapers.

In memory of Mary D. Bargelt, died Dec. 25th, 1886.

One of our number, lovely in disposition and person, has passed away. From her suffering she is now free, being "asleep in Jesus." To her Christmas has realized its full deep meaning "Christ with us," for now is she with Him indeed and beholding Him in greater glory than that which attended His advent upon this earth.

That we, as a school, and as individuals, loved her, it is needless for us to say, for truly

"None knew her but to love her,
None named her but to praise."

She was universally loved by all her acquaintances; endeared to them by her youthful beauty, a countenance always with a smile, and a disposition of rare loveliness, showing that her piety was to her a sweet and blessed reality.

We realize her heroism during the dreadful accident in which she battled with the flames. We thank God for the undoubted evidence she then gave of her readiness to be with Him, and for the desire she manifested to meet her friends in heaven. We are impressed by her great patience during her long and severe suffering; showing at all times a resignation to His will, and the sustaining influence of His Holy Spirit.

That we shall miss her, let our sad countenances and tearful eyes be the evidence. That we sympathize with her family in their bereavement, we need not say, for we with them did love her.

Acknowledgments.

Society for the Relief of Ministers and their Widows.

Received from J. Kennedy, Madison, Cal. (C. G. F.), \$20 00
SIMON S. MILLER, Treasurer.

Bethany Orphans' Home, Womelsdorf, Pa.

Received from Ladies' Aid Society, First Reformed church, Philadelphia (C. G. F.), \$17 00

Thankfully Received,

C. G. GROSS, Treas.

Board of Home Missions.—General Synod.

Received per Rev. W. Bonekemper, from the Reformed Emanuel's congregation, Sutton, Clay county, Neb., harvest thanksgiving offerings, \$15 00

Received per Henry Wirt, treasurer Synod of the Potomac, from the Classis of Zion, 9 89

Received per Rev. J. F. H. Dieckman, from Zion's Reformed congregation, Buffalo, N. Y., 10 00

Received per Isaac G. Gerhart, treas. Tohickon Classis, from Rev. F. J. Mohr, Springfield charge, \$6; Rev. B. B. Ferrer, Riegelsville, \$4; Rev. Jacob Kehm, Indian Creek, \$10; Rev. J. Rothrock, Lansdale, \$2; Elder Levi Leidy, Hilltown, \$9, 31 00

\$65 89

CHAS. SANTEE, Treas.

532 North 6th St.

Received of Mrs. Henry Wagner, relict of Rev. Wagner, Lebanon, Pa., \$5.00. Appropriated to Sunday-school, Grace church.

C. F. SONTAG.

Religious Intelligence.

Home.

Archbishop Elder of Cincinnati, has forbidden Catholics to sing in Protestant or Jewish choirs.

There are 23 Welsh Congregational Churches in New York, and 54 in Pennsylvania, where the preaching is mostly or entirely in the Welsh language.

Over 7,000 conversions were reported to the Missouri Methodist Conference at its recent session at St. Joseph. The net increase in membership was 4,354, being more than double that of last year.

The Presbytery of Alaska consists of nine ministers and two church organizations. Its annual meeting was held at Fort Mangell on November 22d, with a presence of five ministers and one ruling elder.

Cardinal Gibbons is to go to Rome this month to secure the red hat and consult with the Pope about the labor question in this country and also concerning the new Catholic university in Washington.

It is a long time since the Pilgrims landed, as is attested by the reading of the "Christmas Carol" at the Forefathers' celebration in Salem. Those worthies did not speak to Christmas as they passed by.

Archbishop Ryan has purchased for \$17,000 a building in Philadelphia, in which he has opened a colored Catholic school. This is the first place of learning of its kind in Philadelphia since years ago, when after a trial of five years, a similar school founded by the late Archbishop Wood closed.

A very significant schism has occurred in the Salvation Army. A large body in Brooklyn, under the lead of "General" Moore, has seceded from the Army commanded by "General" Booth, and the latter is using his personal influence to bring them back again. The ground of disagreement was found in the demand of "General" Booth that all the property acquired by the Army should be vested in him personally.

A party of Methodist missionaries who are to labor among the natives in the Congo region, sailed from New York, Dec. 2, viz: Dr. D. Reid, W. O. White, Henry Wright, W. Hicks, Mrs. W. Hicks, and E. Brown. Mrs. Hicks is accompanied by her two children. Shortly before the vessel's lines were cast off, the missionaries sang several hymns, in which they were joined by a large number present to bid them adieu.

The Rev. Dr. W. R. Huntington, rector of Grace Church, New York, has decided to try the experiment of having daily afternoon prayer through the year in the chantry adjoining the church. He desires to see if there is any basis for the general belief that people will not or cannot attend daily church services in this age. "What I hope for," he says, "is that certain weary people passing up Broadway on their way home from the day's work, and especially those who have no opportunity of family prayer at home, may find it refreshing now and then to seek communion with Him who is alike the Author of peace and the Giver of rest." The service is held at half past 4 in the afternoon.

The latest official Lutheran statistics (for 1887) are: General Synod: 23 synods, 923 ministers, 1,444 congregations, and 141,133 communicants. United Synod of the South: 8 synods, 182 ministers, 382 congregations, and 21,181 communicants. General Council: 9 synods, 787 ministers, 1,474 congregations, and 230,827 communicants. Synodical Conference: 14 synods, 1,107 ministers, 2,006 congregations, and 295,631 communicants. Independent Synods: 15 synods, 1,105 ministers, 2,386 congregations, and 249,221 communicants. Total: 59 synods, 4,104 ministers, 7,692 congregations, and 949,993 communicants. In the Year Book for 1886, the grand total of the entire Lutheran Church is thus given: Synods, 58; ministers, 3,864; congregations, 7,045; and communicants, 911,267. From this it appears that during the last year there has been a total increase of one synod, 240 ministers, 647 congregations, and 38,726 communicants in the entire church. The names of 13 members of St. Peter's Lutheran Church, at Fond du Lac, Wisconsin, were stricken from the roll of membership because they refused to leave the Knights of Labor.

The following are the resolutions passed at the late meeting of the National Congregational Council, on union with the Free Baptists:

Resolved, That it is much to be desired as an evidence to the world of the oneness of the Church of Christ, that Christian bodies holding substantially the same faith and order should be organically united.

Resolved, That we recognize our Free Baptist brethren as possessing substantially the same Evangelical faith as ourselves, and as holding and honoring the same form of Congregational church government; and that we shall welcome any wise action looking to the union of the two denominations in a single body.

Resolved, That it would be wise in many sparsely settled localities for people of these respective denominations, now separated and weak, to begin at an early day a union in Christian worship and the administration of the ordinances.

Resolved, That a committee of — be appointed whose duty it shall be to confer with any representatives of the Free Baptist body of churches, and to take such action as shall seem to them wise to further this Christian object.

Resolved, That it also be made the duty of this committee to seek and promote fellowship or union with any kindred bodies of Christians, and to report themselves at the next meeting of the National Council.

Resolved, That we rejoice to acknowledge the fact that all Christians are members of the one Church of Christ, whatever be the form of their organization; and that we will gladly co-operate in every effort to make this fact visible to the world.

Foreign.

The Church of England people of Halifax are trying to raise \$200,000 to build a cathedral, but the money comes in slowly.

At Paris, Nov. 25, Bishop Potter consecrated the new American Trinity Church, which was erected at the expense of the principal American citizens residing there.

The noted church of the Holy Spirit in

Heidelberg has been thoroughly renovated and restored at a cost of \$10,000. The Protestants and "Old Catholics" occupy it conjointly, holding their respective services at different hours.

A few years ago private confession was the rule and custom in all the Lutheran Churches of Lubec. Since then one congregation has abolished it, and now three more will follow its example. Two churches, however will not make any change.

Rev. George Muller, who has been visiting Australia, at the latest accounts was in China, having spent two weeks in Shanghai, where he addressed large and attentive audiences three times each week and twice on Sundays. After visiting the river ports, he expected to go to Japan. He was in his usual good health.

Barthelemy St. Hilaire, in a recent address at the Academy of Moral and Political Sciences at Paris, is reported in the Pall Mall Gazette to have said: "The colonial expansion of Christian nations will eventually cover the whole world, and India, drawn into the current, will one day spontaneously embrace the faith of her masters and educators, as she has already adopted their arts, industry, and commerce."

Out of the 233 evangelical congregations in the city of Glasgow, over 200 are associated in the Glasgow Home Mission Union. In the northeastern section of the city, among the 57 co-operating congregations, out of a total of 64 in the district there are no fewer than 818 pronounced Christian men and women banded together and working under the auspices of this Union. In this way the homes of non-church-goers are being reached with the Gospel message.

Church-going has not grown obsolete in the greatest city of the world. On a recent Sunday in London, 460,000 persons attended service in the morning, and 410,000 at night. The largest church of the Establishment—St. Paul's Cathedral—had an attendance in the evening of 3,403. Mr. Spurgeon's Tabernacle was attended by 4,519 persons in the morning, and 6,070 in the evening. Doubtless if a census were taken in New York or Chicago or Philadelphia the showing would be quite as impressive. There are multitudes who habitually neglect divine worship, and whom Christians should somehow reach, and draw to the house of God; but we have no occasion to hang our heads upon the willows, as if church-going were abandoned. Many of our city churches are well filled every Sabbath with people of all classes—many of whom, not church members, give reverent attention to the preaching of God's word.

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ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace streets. Pastor, Rev. D. Van Horne, D. D., 1520 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church.—Green below Sixteenth street. Pastor, Rev. James Crawford, 1106 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church.—Seventh near Oxford street. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church.—Nineteenth and Oxford streets. Pastor, Rev. James I. Good, 1515 North Nineteenth street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Church of the Strangers.—Fortieth and Spring Garden streets. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Catechetical Service, Friday, 8 P. M.

Grace Mission.—Tenth below Dauphin street. Pastor, Rev. S. U. Snyder, 2239 N. 6th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem.—Fairmount Ave. below Fourth street. Pastor *primarius*, Rev. J. G. Wiehle, D. D., 3102 Hamilton Street. Acting Pastor, F. W. Berleman, 341 Fairmount avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's.—Sixth street above Girard avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem.—Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's.—Thirty-eighth and Baring streets. Rev. J. B. Knies, D. D., pastor, 413 N. 38th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's.—Southeast corner Seventeenth and Fitzwater streets. Pastor, Rev. A. E. Dahlman, 741 south 17th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teachers' Meeting, Friday 8 P. M.

St. Mark's.—Fifth above Huntingdon street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg.—Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's.—Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel.—Ontario and Tulip Sts. Pastor, Rev. John Voeglin, Carroll Street near Frankford Junction. Services, 10 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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Is a great shock to the nation. Few knew that he was even indisposed when the news of his death flashed over the wires and thousands of people stood aghast at the sudden change from health and vigor to cold and silent death. For the past twenty-five years there has been no man more constantly before the public than General John A. Logan. Through all his career he has been noted for his fearlessness and purity of character, both in public and private life. Loved by friends and respected by enemies he will be mourned by all.

His death adds another to the long list of victims to sudden and acute rheumatism. Probably no disease is so common as rheumatism, none is more sudden or dangerous, and there is certainly none which so completely baffles medical skill.

Only one remedy has yet been discovered which is a sure and safe cure for rheumatism and its twin diseases, neuralgia, and that is Athlophoros. In thousands of cases Athlophoros has proved a quick and certain cure for these diseases. In connection with Athlophoros Pills it has never yet failed to speedily effect a cure.

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The present emergency requires an extraordinary sale, as we are utterly unable to properly accommodate so many goods under our roof. Although we sold many of the Riegel goods in the wholesale stock, so many remain that with the subsequent purchases we find it impossible to even store them well in the portions of the new building, now completed.

The best way out of the difficulty is to sell down; to mark the goods at such prices that you must take them in justice to yourselves.

We shall therefore sell from this wholesale stock and from our retail stock at special, and in many instances sacrificing prices, until we gain the desired space.

This morning we shall be fairly ready for the great sale, and will then offer many of the greatest bargains in staple and fancy dry goods and other articles that we have ever shown.

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